







**PURCHASED**

**MODERN PERSIAN  
COLLOQUIAL GRAMMAR**



## **Also available under AES imprint**

### **PERSIAN**

**Steingass F.** - A Comprehensive Persian English Dictionary

**Palmer E. H.** - A Concise Dictionary: English Persian

**Palmer E. H.** - A Concise Dictionary of the Persian Language

**Wollanston.** - An English Persian Dictionary

**Schalfrouch H.Z.** - English Persian Dictionary

**Fritz Rosen** - Persian Colloquial Grammar

### **ARABIC**

**Lane, E.W.** - An Arabic English Lexicon-Viii Parts

Derived from the best and the most copious eastern sources. Comprising of a very large collection of words and significations omitted in the Kamoos; with supplements to its abridged and defective explanations, ample grammatical and critical comments and examples in prose and verse composed by means of the munificence.

**Steingass F.** - Arabic English Dictionary

**Steingass F.** - English Arabic Dictionary

**Reynold A. N.** - Elementary Arabic Grammar

**Forbes, Duncan** - Arabic Reading Lessons

### **HINDI/HINDUSTANI/URDU**

**Sangaji, S.** - Urdu English Dictionary

**Mathura Prasad Misra** - A Trilingual Dictionary

Being a comprehensive Lexicon in English, Urdu, and Hindi Exhibiting the syllabication, pronunciation and etymology of English words with their explanation in English and in Urdu Hindi in the Roman character.

**Fallon, S.W.** - A New Hindustani English Dictionary

**Fallon, S.W.** - A New English Hindustani Dictionary

**Fallon, S.W.** - A Dictionary of Hindustani Proverbs

Including manys Marwari, Punjabi, Maggah, Bhojpuri and Tirhuti Proverbs, Sayings Emblems, Aphorisms, Maxims and Similes (Revised and Edited by Temple R.C.)

**Forbes, Duncan** - A Dictionary Hindustani -English

**Forbes, Duncan** - English and Hindustani Dictionary (*Romanised*)

**Phillott D.C.** - An English Hindustani Vocabulary

### **ISLAMIC**

**Hughes, Patrick. T.** - A Dictionary of Islam.

**Penrice, J.** - A Dictionary and Glossary of the Koran

**Jaffur Shurreef, Herklots, G.A.** - Qanoon-E-Islam, or The Customs of the Mussulmans of India.

# **MODERN PERSIAN COLLOQUIAL GRAMMAR**

**CONTAINING**

**A SHORT GRAMMAR, DIALOGUES AND  
EXTRACTS FROM NASIR-EDDIN SHAH'S DIARIES,  
TALES, ETC. AND A VOCABULARY**

**FRITZ ROSEN**



**ASIAN EDUCATIONAL SERVICES**

**NEW DELHI ★ MADRAS ★ 2000**

## ASIAN EDUCATIONAL SERVICES

- 31, HAUZ KHAS VILLAGE, NEW DELHI - 110016  
Tel : 8560187, 8568594 Fax : 011-8852805, 8855499  
e-mail : asianeds@nda.vsnl.net.in
- 5, SRIPURAM FIRST STREET, MADRAS - 600 014,  
Tel : 8265040 Fax : 8211291  
e-mail : asianeds@md3.vsnl.net.in

497.535

F 9217

THE ASIATIC SOCIETY  
CALCUTTA-700010

Acc. No. 61547

Date. 31.8.2001

SL. No. 064544

Price : Rs. 495

First Published: London, 1897.

AES Reprint : New Delhi, 2000.

ISBN : 81-206-1378-3

Published by J. Jetley

for ASIAN EDUCATIONAL SERVICES

31, Hauz Khas Village, New Delhi - 110 016.

Processed by AES Publication Pvt. Ltd., New Delhi - 110 016.

Printed at Choudhary Offset Press, DELHI - 110 051

---

**TO HIS EXCELLENCY**

**The Right Hon<sup>ble</sup> the Marquis of DUFFERIN and AVA,  
G. C. B., K. P., G. C. S. I., G. C. M. G., G. C. I. E.**

**IN GRATITUDE FOR THE EXAMPLE SET BY HIM IN THE ACQUIREMENT  
OF THE PERSIAN LANGUAGE AND IN RECOLLECTION OF THE  
PLEASANT HOURS SPENT, LISTENING WITH HIM TO  
A PERSIAN STORY-TELLER IN INDIA**

**THESE PAGES ARE**

**DEDICATED BY**

**THE AUTHOR.**



## PREFACE.

The "*Modern Persian Colloquial Grammar*" is a translation and revision of my "*Neupersischer Sprachführer*" published at Leipzig by C. A. KOCH in 1890. Its object is to assist the student in learning the language now spoken in Persia.

The Persian Grammars hitherto written in English have, like FORBES' Grammar and CLARKE's Manual, dealt with the Persian of India, which differs in every respect from the language of Iran. A few English books, it is true, such as FINN's little vocabulary, HAGGARD and LESTRANGE's able edition of the VAZIR of LANKURAN and WOLLASTON's excellent dictionaries, have dealt with the Persian of Modern Persia, but I think that a work containing a grammar, dialogues and various specimens of colloquial prose together with some information regarding journeys and life in Persia will be found useful to all travellers and residents in that country as well as in Baluchistan and Afghanistan.

The principal additions to the German edition are

the introduction throughout the book of the Persian type along with the Latin transcription. This will enable the student to acquire the rudiments of reading as well as of speaking. Further-more an alphabetic vocabulary has been substituted for the tabulated collection of useful words contained in the German edition. Since publishing the "Neupersischer Sprachführer" a residence of six years in PERSIA has enabled me to make many corrections and amplifications.

The English translation of the diary of Nasir-Eddin SHAH's journeys to Europe has been taken from Mr. REDHOUSE's "The Diary of H. M. the Shah of Persia during his Tour through Europe in A. D. 1873. London, 1874".

I have much pleasure in thanking Prof. E. DENISON Ross, of University College, London, for the kind assistance he has lent me by reading a great part of the proofsheets while I was in Persia.

Teheran, April 1897

*The Author.*

## INTRODUCTORY REMARKS TAKEN FROM THE PREFACE TO THE GERMAN EDITION.

Persian, the most elegant and harmonious of all the languages of Muhammedan nations has, from the earliest days, enjoyed an importance far beyond the boundaries of the Shah's dominions and has still survived the many vicissitudes of Eastern history.

As early as the seventh century Persia lost her independence and fell under the successive sway of the Arab, the Turk and the Mongol. But it was under the foreign rule of the Turkish dynasties of the Ghaznevide and Seldjuk kings and their successors the Atabegs that Persian literature attained its highest development. It so far influenced the turkish conquerors as to render them instrumental in spreading Persian thought and speech over a great part of Asia. Even the Mongols fell beneath its charm. When they first invaded Iran under Jangiz Khan they had attempted to extirpate from its soil the inhabitants together with their civilization. But we see them not long afterwards when they invaded India under Babur — the great grandson of Tamerlane — in 1526, appearing as the bearers of Persian speech and thought and introducing into India the higher standard of Persian civilization; and the country, as it fell beneath their undisputed sway, attained an unprecedented degree of wealth and magnificence. The



invaders introduced Persian art, Persian architecture and Persian industry, and *Persian* became the language of the court and government of the Moghuls. In fact, there can be no clearer illustration of Persian influence, than the transformation of a savage Tartar horde into the polished and magnificent courts of Dehli and Agra. To this day Persian is not only spoken at all the courts of India, but it is to a certain extent the official language of the Indian Foreign Office in its dealings with the native Princes, and it is taught in all the middle-class schools throughout Northern India. Out of the language of the Tartar conquerors has sprung up the language of the «*horde*» (*ordū* or *urdū*) or «*Royal camp*», the modern *Urdū* or *Hindūstānī*, which is itself three parts Persian.

Persian has exercised almost as much influence on the *Turkish* literature and language as on Hindustani, and the Persian classics are the foundation of higher education among the Turks both of Turkey and of Turkistan.

But though the Persian language has formed a bond of intellectual union between the nations of Islām inhabiting the immense tract between the *Syr*, the *Brahmaputra*, the *Euphrates* and the *Danube*, yet it has had to yield considerably to foreign influences even on its original territory, the plateau of Irān: All Persian provinces are more or less populated by Turkish tribes. Several races of Mongols are settled in Afghanistan, who have however partially adopted the Persian language or in some instances the East Persian dialect Pukhtū, while in Baluchistan a distinct race, the Brahui talk a language of their own.

It is clear that this incroachment of foreign nations on Persian territory must have necessarily exercised an influence on the language. Already with the invasion of the Arabs and the conversion of Persia to Islām a countless number of Arabic words and phrases had been adopted into the classical language. In the

same manner, at a subsequent period, Turkish expressions found their way into the language and literature

The addition of a considerable foreign vocabulary affected to some extent the original language. By far the greater number of foreign words were substantives and adjectives. The verb with its simple inflection remained for a long time untouched. But by degrees the Arabic or Turkish «*ism*» (noun or adjective), in conjunction with a Persian verb, supplanted the old *simple verb*. Thus there came into use a number of compound expressions formed by nouns and adjectives with auxiliary verbs, of which a list is given on page 47. This tendency produced a proportionate decrease in the number of simple verbs. E. g. *آمُختن* *āmukhtan*, to learn has been replaced by *یاد گرفتن* *yād giriftan* or *درس خواندن* *dars khāndan*, — *بخشیدن* *bakhshidan*, to bestow, has been replaced by *مرحمت کردن* *marhamat kardan*.

A further change resulting from the foreign elements was the introduction of *adverbs*. No special form had existed for this part of speech in classical Persian, the meaning being expressed by an adjective used adverbially. In the modern language the arabic adverbs in *ā*, *an*, are the rule, whereas in the classical language they were the exception.

Another class of modifications might be styled *organic* and to these all languages are subject with the lapse of time. Two forces, a desire for lucidity and an inclination to laxity of expression, are especially powerful in producing this change. The old words lose their power and must either be strengthened or replaced by stronger expressions.

This phenomenon is most clearly marked in the case of the *prepositions*, for the prepositions of the classical language are now either doubled or strengthened or their place taken by simple concrete nouns. — It has been found necessary in a similar way

to strengthen the *pronouns*, because like the prepositions, being small words, they were likely to be completely lost. Thus we now nearly always find *khudam*, *khudat* *khudash* used instead of the shorter form *khud* of the classical language. Double forms like: *chi kār* or *chi chīz* have replaced the simple form *chi*; *hich kas na* is used for the original *kas na*; *chi vakht* for *key* etc.

Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the partially apparent, partially real arbitrariness and inconsistency of the language, which renders the use of some parts of speech, especially the conjunctions and prepositions, a difficulty for the pupil and for the teacher. Also the inflection of the verb has lost some of its clearness and simplicity by the various forms being now frequently interchangeable, whereas in the classical language they were distinctly differentiated.

But vanity and love of effect, which, from the earliest days, have been weak points of the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and quaint turns of speech are constantly drawn from the archaic or classical language and from Arabic. It is therefore, in dealing with the vocabulary and with the grammar, only possible to form a *general* distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. *Modern Persian* must therefore to some extent be regarded as a mixture or *strictly modern Persian* and *classical Persian*. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic or the colloquial modern Persian. But it is always necessary to distinguish the language of Irān from the Persian which is still in use in *India*. The Persian of India may

be looked upon as a petrification of the old classical language. It has also preserved the «majhūl» vowels *e* and *o* for *ī* and *ū* and many other differences in pronunciation. The Persian speaking Indians, whose studies are mostly confined to the classics and to poetic exercises, have followed none of the developments of the modern language.

In order to obtain a fixed standard in the midst of this confusion of styles, I have submitted nearly everything that has been written in purely modern Persian to a careful examination. The limited number of these publications has considerably lightened my task. Besides a few plays, of which the *Vazir of the Khān of Lankurān* is the best known, a small volume: *tāḍīb ul atfāl* (education of children) and the newspapers printed at Teheran, Isfahan and Constantinople, there are only the works of *Nāsir-eddīn Shāh* which are written in a modern and colloquial style. The excellent dialogues in Mirza Ibrahim's grammar of the Persian language (London 1841) belong half to the classical language, whose influence their author could not entirely shake off. In these it is only the uneducated people who use the style which *Nāsir-eddīn Shāh* has now raised to the dignity of a written language.

The descriptions which the late Shah has published of his travels in Persia and Europe are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital. I have often during audiences with His Majesty been able to ascertain, in the course of long conversations, that the Shah spoke in exactly the same manner as he wrote, and frequently, in reading his most entertaining diaries, the very intonation of his voice has come back to me.

It is because the language of the Shah is the simple colloquial language committed to writing, that I have made it the foundation of the vocabulary, the grammar and the conversational parts of this book. All the examples given and all the dialogues are in

strict accordance with the style used by the late Shah in his diaries.

As regards the *Turkish words* in the language, they follow the same rules in forming the plural etc. as purely Persian words. It has not therefore been necessary to devote a special chapter to them, as has been the case with the arabic words.

In drawing up the vocabulary and the conversations I have chiefly kept in view the requirements of the traveller. He may also derive useful information from particular chapters, as «a walk in the bazar» and «a journey through Persia» and others. I have taken especial pains to give such information as I have found useful in my first ride across the country, from the Persian Gulf to the Caspian Sea. A knowledge of the distances of the posthouses one from another, as given in the tables, may frequently save the «*tāza vārid*» (new arrival) from overcharge.

I would finally venture to express the hope that this *Grammar of Colloquial Persian* may awaken amongst some of my readers a certain interest in the modes of Persian thought and Persian expression, and that, after conquering the difficulties of the Persian characters, they may become acquainted with the very rich and fascinating classic literature, a knowledge of which is indispensable to the thorough mastery of the modern language.

F. R.

# CONTENTS.

	Page
Preface . . . . .	III
Introductory Remarks from preface of German edition . .	IX
Chapter I. Alphabet and Pronunciation . . . . .	1
Chapter II. Grammar:	
I. Nouns . . . . .	11
II. Adjectives . . . . .	18
III. Numerals . . . . .	20
IV. Pronouns . . . . .	24
V. Verbs . . . . .	31
VI. Prepositions . . . . .	48
VII. Conjunctions . . . . .	61
VIII. Adverbs . . . . .	63
IX. Construction . . . . .	64
X. Arabic Element in Persian . . . . .	67
Chapter III. Dialogues . . . . .	75
Extracts from Late Shah's Diaries . . . . .	206
Appendix: Some of the titles most used in speaking . .	286
Weights and measures. . . . .	288
Money . . . . .	280
English-Persian Vocabulary . . . . .	291



## CHAPTER I.

### ALPHABET AND PRONUNCIATION.

The Persian alphabet consists of 32 letters which differ according to their position at the beginning, middle or end of a word or group of letters. The letters are written from right to left and, when made into words form a sort of shorthand.

As the table of the alphabet shows, some letters: د ا and ژ ز ر و are never joined to the following letter. If they occur in the middle of a word, a gap is formed, similar to the interval between two separate words ex: برادر *bar ā da r (barādar)*, brother.

In the so called شکسته *shikasta*, writing, all letters forming *one word* are connected. This greatly facilitates quick writing, but renders reading very difficult.

A number of letters, as may be seen in the table, represent *identical* sounds in Persian, f. i. ص and س, ث and = s, or ح and ه = h, or ز, ذ, and ظ = z, ت and ط = t, آ and ع = spiritus lenis. — In *Arabic*, from which language the Persian alphabet is taken, these letters represent *different* sounds, but in Persian no distinction whatever is made between them. It is therefore useless for the student to trouble about the pronunciation of arabic sounds like ح, ظ or ص.



Persian names of letters.	EXAMPLES.				(see p. ) spiritus lenis or long a. = English b. = , p. = , t. = , s. = , j. = , ch in chat. = , h. = german ch in Sacke or Scotch in Lock. = English d. = , z. = Italian r (alightly rolled). = English z. = French j in four or s in Engl measure.
	connected with the preceding only.	connected with the preceding a following.	connected with the following only.		
alif	...	ba	.....	buz	
be	...	shab	صبر	پز	
pe	...	chap	سپر	پار	
te	...	dast	دستم	تو	
se	...	sālis	مثل	ثم	
jim	...	kaj	هجر	جا	
chim	...	hieh	بچه	چنگ	
he	...	fath	بهر	حج	
khe	...	yakh	لخت	خار	
dāl	...	bad	.....	.....	
zāl	...	kāghas	.....	.....	
re	...	khar	.....	.....	
ze	...	khaz	.....	.....	
je	...	kaj	.....	.....	

sin	shin	sād	sād	ta	za	'ain	ghain	fe	qāf	kaf	gaf	lam	mim	nun	vāf	he	ye
س	ش	ص	ض	ط	ظ	ع	غ	ف	ق	ك	گ	ل	م	ن	و	ه	ی
bas	kaash	raqs	ba'z	khatt	hāfiz	ma'	tigh	kaf	haq	yak	rang	gul	sum	tan	shou	nuh	bi
ب	ک	ر	ب	خ	ح	م	ت	ک	ح	ی	ر	گ	س	ت	ش	ن	ب
qiam	pashm	qasd	khizr	batn	nasn	ba'd	baghal	safar	nugra	bikun	jigar	ma'lum	namās	banda	.....	shabhā	bīd
قیام	پشم	قصد	خضر	باطن	نظم	بعد	بغل	سفر	نقره	بکن	جگر	معلوم	نماز	بند	.....	شبها	بید
sar	shah	sāf	zidd	teir	zulm	'aql	ghul	fardā	qurān	kun	gada	lab	man	nām	.....	hunar	yurt
سر	شه	صاف	ضد	طیر	ظلم	عقل	غل	فردا	قرآن	کن	گدا	لب	من	نام	.....	هنر	یورت
= English s in mason.								a very guttural g not unlike the french r grasseillée.								of words.	
= sh.								= English f.								= English h and = a at the end	
= s in mason.								a very guttural k.								= English y in yard when a pure	
= z.								= English k.								consonant; ی as a vowel see p. 5	
= t.								= g in garden.									
= z.								= l.									
= initial alif (see p. 5) i. e. spiras lenis.								= m.									
= a very guttural g not unlike the french r grasseillée.								= n.									
= English f.								= v									
a very guttural k.								= English h and = a at the end								of words.	
= English k.								= English y in yard when a pure								consonant; ی as a vowel see p. 5	

The arabic alphabet contains no vowels proper. The three letters ا, و, and ی are semivocalic consonants, viz: ا = spiritus lenis, i. e. the sound, not written in English, which introduces every initial vowel. — و = *v* and ی = *y* in yard.

The vowel sounds short *a* 1) *u* and *i* are expressed by the signs - *fat'ha* or *zabar* for *a*, ˘ *zamma* or *pish* for *u* and \_ *kasra* or *zir* for *i*.

If these signs are added to the corresponding semivocalic consonants mentioned above, they form the long vowels *ā* 2), *ī* and *ū*, ex: جَالِينُوسَ Jālīnūs (Galen).

If they are added to the other consonants, they express short vowels, by which these consonants are followed ex:

مُنْتَظِرٌ *muntazir*, expecting.

If a letter is to be followed by no vowel sound at all, the sign ˙ (*jasm* or *sukūn*) is placed over it ex: مُشْتٌ *musht*, fist, مُنْتَظِرٌ *muntazir*, expecting.

As a matter of fact these signs are *hardly ever used*, either in print or in writing. The consequence is, that the reader must either *know* or *guess* the vowels. This

1) The *fat'ha* transcribed by a - is a short vowel very nearly resembling the English *a* in "apple" or "hat". The final *a* represented by ˘ has the same sound, and *not* that of the Italian *a* in "Roma", as is the case in *Hindustāni* and *Indian Persian*.

2) Long *ā* is pronounced very much like in the English word "bard". Sometimes the sound is a little nearer the *o*, but never as much as in the English words "soft", or "hawk".

difficulty however is diminished by the general rule that:

ا, و and ی between consonants represent long *ā*, long *ū* and long *ī* respectively, ex: مار *mār*, snake موش *mūsh*, mouse, میز *mīs*, table.

In the transcription used in this book the long vowels, are marked with —, all vowels not bearing this sign being short.

ا in the beginning of a word, as also ع, is a mere spiritus lenis which can introduce any vowel or diphthong, ex: آسپ *asp*, horse, انسان *insān*, man, اردو *urdū*, camp, عرب *Arab*, Arab, عراقی *‘Irāqī*), عرف *‘urf*, civil code, عین *‘ein*, eye, اوقات *ouqāt*, times.

Long initial *ā* is expressed by آ (the sign ~ is called *madd*, prolongation) and by عا ex: آدم *ādam*, Adam, عادت *‘ādat*, custom.

ا which may be sometimes replaced by ء *hamza* in the middle of a word, is in some cases a spiritus lenis as it is when initial, ex: راس *ra’s* cape (pronounce *ra-as*), رئیس *ra-‘is*, director. Whenever the sign ‘ occurs in the transcription, a distinct hiatus must be heard, i. e. the word must be as it were, interrupted by a very short pause.

Initial و and ی are always pure consonants, ex: دری *varag* leaf . یارار *yāvar* major.

Final short *a* is expressed by the letter ا ex: بندہ *banda* slave, صفحه *saḥḥa* page. No *h*-sound is heard.

---

1) Vulgar ‘*Arāq*.

If this final *u* is to be followed by an *i* or *ī*, this is expressed by a *·* *hamsa*, over the *u*, and the sound of a *y* is inserted, so as to avoid the hiatus, ex: صفحہ *safha-yi* a page, بندہ خدا *banda-yi khudā*, the slave of God.

The following words are spelt with a *u*, as if they had a long *u*, but pronounced with a short *u*.

دو	<i>du</i>	two
تو	<i>tu</i>	thou
خود	<i>khud</i>	self
خوردن	<i>khurdan</i>	to eat
آخور	<i>ākhur</i>	manger
خوراک	<i>khurāk</i>	food
خورش	<i>khurish</i>	stew
خورد	<i>khurd</i>	small
خورده	<i>khurda</i>	a little
خورشید	<i>khurshid</i>	the sun
خورسند	<i>khursand</i>	happy
خوش	<i>khush</i>	pleasant

The words چو and همچو are in modern Persian pronounced *chi* and *hamchi* as.

The syllables *ān* and *ām* are frequently pronounced *ūn* and *ūm*, especially in the South of Persia ex: نان *nān* or *nūn* bread, شام *shām* or *shūm* evening.

In the following words the *u* is not pronounced at all:

خواب	<i>khāb</i>	sleep
خوابیدن	<i>khābīdan</i>	to sleep

---

In some Arabic words final *ā* is represented by a ی Ex: مصطفى *Mustafā*, إلى *ilā* until.

خواجه	<i>khāja</i>	eunuch
خوار	<i>khār</i>	object
خوارزم	<i>khārizm</i>	the khanate of <i>Khiva</i>
خواستن	<i>khāstan</i>	to desire
خواهش	<i>khāhish</i>	desire
خوان, خوانچه	<i>khān, khāncha</i>	a tray
خواندن	<i>khāndan</i>	to read
خواهر	<i>khāhar</i>	sister

### Diphthongs.

There are two diphthongs in Persian, *ei* and *ou*, ex:

حوض *houz* (not unlike English *hose*) a tank    میل *meil*  
(not unlike English *mail*) inclination.

### The Consonants proper and Orthographical Signs.

The consonants require no particular explanations beyond what is said in the table of the alphabet.

The only case where the pronunciation differs from the writing is the *ۛ* at the end of the words سه *si* three, بی *bi* to چه *chi* what and کی *ki* who (و) where no aspiration is heard.

The *ۛ* standing for a short *a* at the end of words has been explained p. 5.

In order to show that a consonant is doubled, the sign *-*, *tashdīd* is placed over it, ex درّ *darra* valley, محمد *Muhammad*.

Another orthographical sign much used in Persian is the *tanvīn* ا. It is originally the termination of arabic

accusatives, used in Persian as adverbs ex: مثلاً *masalan* for instance, غالباً *ghāliban* mostly, اتفاقاً *ittifāqan* accidentally. The **ا** preceding the *tanvīn* is a short *a*.

When the **ل** *l* of the arabic article **ال** *al* is assimilated with the following consonant, which is always the case before the dentals ط ص ص ش س ز ر ذ د ث ت and ظ and ن, the sign *vasla* is placed over the **ل** ex: هارون ارشید *Hārūn ar Rashīd*, جبل انطارق *jabal at Tūriq* the mountain of Tāriq (Gibraltar) الشيطان *ash Sheitān* the devil.

All orthographical signs are frequently omitted in print and usually in writing.

### The Accent.

The *accent* falls on the *last* syllable of all words except certain parts of the verb and some particles which are explained below.

The only Persian noun which has the accent on the first syllable is صنار *sānnār* a penny, the contraction of صد دينار *sad dīnār* a hundred dinars.

The following parts of the verb have the accent on the first syllable:

1) All forms beginning by the prefixes می *mī* and به *bi* ex: میگیرد *mīgīrad* he takes بپرسم *bīpursam* shall I ask?

When either *mī* or *bi* are omitted, the accent remains on the first syllable, ex: کنم *kūnam* I may do گوید *gūyad* he will say.

The accent is particularly strong on the *bi* of the Imperative ex: بزن *bīzan* strike! برویم *bīvavīm* let us go!

2) The *negative* forms, beginning with **نه** *na*, ex: **نکن** *nd-kun* do not! **نکردم** *nd-kardam* I did not. **نمیکنم** *nd-mikunam* I do not.

In the *past tense* the syllable, which in the third person is either the last or the only one, keeps the accent throughout all the other persons of the tense ex: **فرمود** *farmūd* he ordered; the other persons are: *farmūdā*, *farmūdī*, *farmūdīm*, *farmūdīd*, *farmūdand*. **داد** *dād* he gave; the other persons are: *dādā*, *dādī*, *dādīm*, *dādīd*, *dādand* (compare conjugation table p. 49).

All other parts of the verb have the *accent* on the *last syllable*. These are:

1) The *infinitive*, full or shortened, ex: **پرسیدن** *pur-sīdan*, **پرسید** *pursīd* to ask.

2) The *participles*, *present* ex: **کنند** *kunandā* doing, **خوانند** *khānandā* singing,

and *past* ex: **گرفته** *giriftā* taken, **برده** *burdā* carried off.

3) The *gerund* ex: **خورنی** *khurdanī* a thing to be eaten **گفتنی** *guftanī* a thing to be said.

A few *Arabic* and *Persian particles* have the accent on the *first syllable*:

**آیا** *āyā* interrogative particle      **بلی** *bālī* yes

**اما** *ammā* but      **لیکن** *līkan* but

**ولی** *valī* however      **یعنی** *yā'ni* that is to say.

The *ī* at the end of a word, when it is the *indefinite article* is not accentuated. In this way words connected with the indefinite article are to be distinguished from abstract nouns or adjectives spelt and otherwise pronoun-



ced in the same way, ex: پادشاهی *pādishāhī* a king, *pā-dishāhī* royal power. — دولتی *doulātī* a government, *doulātī* governmental. — شهری *shāhri* a town, *shāhri* belonging to the town, municipal. — گدای *gadāi* a beggar, *gadāi* beggary.

There is a third *ī* in Persian, which may be called the *relative ī*. It connects the relative pronoun *که ki* with the preceding word. This relative *ī* has the accent, which makes it distinguishable from the *ī* of the indefinite article before mentioned, ex: شخصی که *shakhsī-ki* the person who, but *shākhsī ki* a person who اسپه که *aspi ki* *jou nakhurda ast*, the horse which has eaten no barley, but *āspi ki jou na-khurda ast*, a horse which has eaten no barley.

A number of words are *encytic*, i. e. they are so closely connected with the preceding word, that they have no accent of their own. These are:

1) The *suffixed pronouns* *ام am*, *ات at*, *اش ash*, *مان mān*, *تان tān*, *شان shān*, see p. 32, ex: مادرش *māddār-ash* his mother.

2) The *present forms* of the verb *to be* *ام am*, *ای ī*, *است ast*, *ایم im*, *اید id*, *اند and*, see p. 41, ex: چه *chi sātāt-ast?* what is the time?

3) The short *i* called *isāfa* see p. 13.

## CHAPTER II.

### GRAMMAR.

The *grammar* of the Persian language is extremely simple, there being only *one* declension, *one* conjugation and *no* gender.

#### 1. THE NOUN.

The *Plural* in *classical Persian* used to be ان *ān* for persons and ها *hā* for things, ex: پادشاهان *pādishāh ān* kings, تختها *takht hā* thrones.

Names of animals used to have their plurals formed both ways, ex: سگها *saghā* and سگان *sagān* dogs.

In *modern Persian* the plural in ان *ān* is almost obsolete and ها *hā* is generally used for persons as well as for things, ex: سرباز *sarbāz* soldier, plur: سربازها *sar-bāzhā*, زن *zan* woman, plur: زنها *sanhā*, کتاب *kitāb*, book, plur: کتابها *gadā* beggar, plur: گداها.

The obsolete method of forming the plurals of Persian words in *ā*, viz: *agān* for persons and *ajāt* for things is still in use, especially in books and official writings, ex: بنده *banda* slave, plur: بندگان *bandagān* نوشته *navishta* writing, plural: نوشتهجات *navishta-jāt* روزنامه *rūznāma* newspaper, plural: روزنامهجات *rūs-nāmajāt*. — کارخانه *kārkhāna* factory, plural: کارخانهجات *kārkhānajāt*. — But at the same time the modern forms are used:

کارخانها *kārkhānahā*, روزنامه *rūznāmahā*, نوشته *navishtahā*, بندگان *bandahā*, *kārkhānahā*.

Some arabic collective nouns in *s* form their plurals in *ajāt*.  
ex: عمله *'amala* workmen, plur: عملجات *'amalaḡāt*.

مرد *mard* man, has three plural forms: مردها *mardhā*, men  
مردم *mardum* and مردمان *mardumān*, people.

The *Accusative* is formed by adding *را* *rā* either to the singular or to the plural, ex: سگ *sag*, dog, acc: سگرا *sagrā*, noun plur.: سگها *saghā*, plural acc: سگهارا *saghārā*, سرباز *sarbāz* soldiers, acc: سربازرا *sarbāzrā*, plur. nominat. سربازها *sarbāzhā*, plur. accusative سربازهارا *sarbāzhārā*, زن *zan* woman, accous: زنرا *zanrā*, plur. nominat: زنها *zanhā*, plur. accusat: زنهارا *zanhārā*.

The accusative ending *را* *rā* is also added to the obsolete plurals mentioned above as well as to the arabic plurals.

The accusative ending *را* *rā* has the meaning of a *definite article* which otherwise does not exist in Persian. If *rā* is omitted, it leaves the word indefinite, ex: اسپرا *asprā* I saw *the* horse, but اسپ دیدم *asp دیدم* I saw *a* horse.

In order to express the *indefinite article* in the singular *ی* *i* is added to the corresponding words. This *i* is long and not accentuated, see pp. 9 and 10, ex: اسپ *aspi* *a* horse, خوب اسپ *khūb aspi* *a* good horse. If a noun is followed by an adjective, the *i* of the indefinite article is added to the adjective ex: کوه بلندی *kūh-i bulandī* *a* high mountain, سگ زردی *sag-i zardī* *a* yellow dog.

The *izāfa*.

1) The *genitive* is formed by adding a short *i* called *izāfa* to the governing noun, which generally precedes the noun governed.

The *i* of the *izāfa* is either not written at all or expressed by a - (*kasra*).

Examples of the *genitive*.

کوه نور *asp-i Shāh*, the horse of the King  
 کوه نور *kūh-i nūr* the mountain of light  
 زن وزیر پادشاه ایران *zan-i vazīr-i pādīshāh-i Īrān*, the wife of the minister of the King of Persia.

When the governing word ends in a vowel, the *izāfa* is pronounced *yi*, so as to avoid the hiatus, and spelt with a ی, ex: پای فیل *pā-yi fīl* the foot of the elephant, روی زمین *rū-yi zamīn*, the surface of the earth.

If this vowel is the *a* expressed by ؤ, the *izāfa* takes the shape of ا (hamza) over the ؤ, ex: خانه درویش *khāna-yi darvīsh* the house of the dervish, بنده خدا *banda-yi khudā* the slave of God.

2) *Adjectives* are connected in the same way with their nouns as the governed word with the governing in the case corresponding to the English *genitive*, ex: اسپ شاه *asp-i shāh* the horse of the king, اسپ سیاه *asp-i siyāh* the black horse — کوه نور *kūh-i nūr* the mountain of light کوه بلند *kūh-i buland* the high mountain. The above examples show that for the Persians there is no difference

between the possessive case and a noun connected with an adjective.

3) If several adjectives form attributes to the same noun, they are connected by the *izāfa* unless they are connected by the conjunction و *va*, and ex: اسبِ عربی سیاه *asp-i arabī-yi sūh-i khūbī* a good black arab horse.

اسبِ عربی خوبی *asp-i arabī-yi sūh-i khūbī* a good black arab horse.  
کوه بلند سنگی برفدار *kūh-i buland-i sangi-yī barfdar* a high, rocky, snow-covered mountain.

4) The *izāfa* is furthermore used to form *possessive pronouns*, by connecting the personal pronouns with the governing word, in the same way as adjectives are connected with their nouns, ex: (من *man*, I) اسبِ من *asp-i man*, my horse (ما *mā* we) خانه ما *khāna-yi mā* our house.

#### Omission of the *izāfa*.

The *izāfa* is omitted in certain *arabic genitives* <sup>1)</sup> when the governing and the governed word form one compound noun or express one notion.

The most frequent governing words used in this way are: صاحب *sāhib* owner, possessor, امیر or میر *amīr* or *mīr* lord, ولی *valī* lieutenant, ابن *ibn* or بن *bin* son ex: صاحب منصب *sāhib mansab*, possessor of rank, officer.

صاحب قران *sāhib qarān* a Ruler over a space of 30 years.

صاحب کمال *sāhib kamāl* possessor of perfection.

1) In *Arabic* the genitive is formed by mere *juzʿa*-position ex: باب *bāb* gate, ال *al* the, وادی *vādī* valley باب الوادی *bāb al vādī*, the gate of the valley, يد *yad* hand محمد *Muhammad* the hand of Muhammad.

The great number of *arabic titles* now used in Persia are all formed in the same way, by mere juxtaposition, i. e. without the *izūfa*, ex:

صدر اعظم *sadr a'zam* most high chief, grand vizier.

ولی عهد *vali 'ahd* lieutenant of the office, heir apparent.

ظل السلطان *zill as sultān* shadow of the King (title of the present Shah's eldest son).

نایب السلطنة *nāyib as saltāna* lieutenant of royalty (the present Shah's third son).

بن سلطان *bin sultān* son of a king.

ولی نعمت *vali ni'mat* lord of bounty, Sovereign.

اسد الدوله *asad ad doula* lion of the state.

امین الملك *amīn al mulk* confidant of the Kingdom.

عزیز السلطان *'azīz as sultān* favourite of the king.

صمصام السلطنة *samsūm as saltāna* scimitar of the kingdom.

عزت الدوله	<i>'izzat ad doula</i> honour of the state	} titles of princesses
عصمت الملوك	<i>'ismat al mulūk</i> chastity of kings	

امیر تومان *amīr tūmān* lord over 10,000, general.

میر پنچ *mīr panj* lord over 5(000).

میر غضب *mīr ghazab* lord of wrath, executioner.

میر شکار *mīr shikār* master of the hunt.

میر آخور *mīr ūkhur* lord of the manger, master of the horse.

In the same way some *turkish-persian* genitives are used without the *izūfa*, ex:

نایب چلپار *nāyib chapar* postmaster.

شاگرد چاپار *shāgird chapar* postboy.

بیگلربیگ *beiglarbeig* under governor (lit. chief of chiefs. but also with the turkish sign of the possessive case ex:

بیگلربیگی *beiglar beig-i* chief of chiefs.

دریا بیگی *daryā beig-i* lord of the sea, admiral

In all the examples quoted above the two words connected without the *izāfa* express *one* notion and are to be considered as compound words. When this is *not* the case, the *izāfa* must be used 'ex: صاحب خانه *sāhib khāna* householder but *sāhib-i khāna* the owner of the house صاحب منصب *sāhib mansab* an officer, but صاحب منصبی *sāhib-i mansab-i sarhangī* the holder of the rank of a colonel.

The *other cases* are formed by prepositions as in English or French:

به <i>bi</i> , to	پیش <i>pīsh</i> , to, (used only
برای <i>barāyi</i> , for	for persons).
از <i>az</i> from	
با <i>bā</i> with.	

The following forms of frequently used verbs should be learnt by heart. They will be necessary in order to illustrate the formation of the cases.

آمد <i>āmad</i> , came	برد <i>burd</i> took away
رفت <i>raft</i> went	آورد <i>āvurd</i> brought
گفت <i>guft</i> said	گرفت <i>girift</i> took
دید <i>dīd</i> saw	داد <i>dād</i> gave

On the following page are given a few examples which will serve to illustrate some of the foregoing rules:

سرباز اسپ برای شاه آورد	sarbāz asp barāyi Shāh āvurd.	a soldier brought a horse for the King.
سگ نان گدازا برد	sag nān-i gadā-rā burd.	the dog carried off the beggar's bread.
کشتی انگلیس بایران آمد	kashti-yi Inglis bi Irān āmad.	an English ship came to Persia.
وزیر از طهران رفت به فرنگستان	vazīr az Tahrān raft bi Farangistān.	the minister went from Tehran to Europe.
مرد شمشیر شاهرا دید	mard shamshir-i Shāhrā دید.	the man saw the sword of the King.
شاه پول از وزیر گرفت و بگذا داد	Shāh pūl az vazīr girift va bi gadā dad.	the King took money from the minister and gave it to the beggar.
دوست من پیش من آمد	dūst-i man pish-i man āmad.	my friend came to me.
دوست تو بتو چه گفت	dūst-i tu bi tu chi guft?	what did your friend say to you?
کتبها بمن نداد	kitāb-rā bi man na dad.	he did not give me the book.
کتابی از من گرفت	kitābi az man girift.	he took a book from me.
شاه با وزیر بمسجد آمد	Shāh ba vazīr bi masjid āmad.	the King came with the minister to the mosque.
درویش از خانه وزیر بحمام رفت	darvīsh az khāna-yi vazīr bi hammām raft.	the dervish went from the house of the minister to the bath.



## 2. ADJECTIVES.

Adjectives generally follow nouns and in this case are joined to them by the *izāfa* (see p. 13) ex. اسب عربی *asp-i ʿarabī* the arabian horse, کوه بلند *kūh-i buland* the high hill, دست راست *dast-i rāst* the right hand, پای چپ *pā-yi chap* the left foot.

To form the accusative *rā* is added to the adjective only, ex. اسب عربی را *asp-i ʿarabī-rā*, کوه بلند را *kūh-i buland-rā*, دست راست را *dast-i rāst-rā*, پای چپ را *pā-yi chap-rā*.

The termination of the plural is added to the nouns only, ex. اسبهای عربی *asphā-yi ʿarabī* arabian horses, کوههای بلند *kūhhā-yi buland* high hills, دستهای راست *dasthā-yi rāst* right hands, پایهای چپ *pāhā-yi chap* left feet.

Examples of the plural accusative:

اسبهای عربی را *asphā-yi ʿarabī-rā*  
 کوههای بلند را *kūhhā-yi buland-rā*  
 دستهای راست را *dasthā-yi rāst-rā*  
 پایهای چپ را *pāhā-yi chap-rā*

If a number of adjectives follow a noun, *rā* is added to the last of these adjectives only, ex. قالی بزرگ خوشرنگ ترکمانی را *qālī-yi buzurg-i khushrang-i turkamānī-rā* the large finely coloured turkoman carpet.

A few adjectives sometimes precede the noun, which is generally followed by the indefinite article *i*, and in this case the *izāfa* is mostly omitted.

ex. خوب *‘ajab havū-i*, (a) wonderful air  
اسبی *khūb aspī*, a good horse.

In very few cases adjectives precede the noun *with* the *izūfa*. ex. پیر مرد *pīr-i mard* an old man, پیر زن *pīr-i zan* an old woman, پیر بازار *Pīr-i bāzār* the Saint's bazar, سبز میدان *sabz-i meidān* the green square.

Adjectives frequently precede nouns to form compounds, ex. بدبو *badbū* of bad smell, خوشرنگ *khushrang* of fine colour, سیاهبیشه *sīāhbīsha* Black Forest, سفیدکوه *Safīdkūh* White Mountain.

The *degrees of comparison* are formed by adding to the adjective:

تر *tar* for the comparative and ترین *tarīn* for the superlative.

### Examples.

خوب *khūb* good خوبتر *khūbtar* better خوبترین *khūb-tarīn* best.

به *bih* good بهتر *bihtar* better بهترین *bihtarīn* best.

بد *bad* بدتر *badtar* worse بدترین *badtarīn* worst.

بزرگ *buzurg* large بزرگتر *buzurgtar* bigger بزرگترین *buzurgtarīn* biggest.

کوچک *kūchik* small کوچکتر *kūchiktar* smaller کوچکترین *kūchiktarīn* /smallest.

*Than* is expressed by از *az* ex. بهتر از جان *bihtar az jān* better than life, بزرگتر از فیل *buzurgtar az fil*, bigger than an elephant.

The *superlative construction* is the same as the ge-

nitive ex. بهترین مردم *bihtarīn-i mardum* the best of men, بزرگترین پادشاهها *buzurgtarīn-i padishāhhā* the greatest of kings (the greatest king).

### 3. NUMERALS.

#### 1. Cardinal Numerals.

۱	یک <i>yak</i>	1
۲	دو <i>du</i>	2
۳	سه <i>si</i>	3
۴	چهار <i>chahār</i>	4
۵	پنج <i>panj</i>	5
۶	شش <i>shish</i>	6
۷	هفت <i>haft</i>	7
۸	هشت <i>hasht</i>	8
۹	نه <i>nuh</i>	9
۱۰	ده <i>dah</i>	10
۱۱	یازده <i>yāzdah</i>	11
۱۲	دوازده <i>davāzdah</i>	12
۱۳	سیزده <i>sīzdah</i>	13
۱۴	چهارده <i>chahārdah</i>	14
۱۵	پانزده <i>punzdah</i>	15
۱۶	شانزده <i>shunzdah</i>	16
۱۷	هیفده <i>hīvdah</i>	17
۱۸	هیجده <i>hījdah</i>	18
۱۹	نوزده <i>nuzdah</i>	19
۲۰	بیست <i>bīst</i>	20
۲۱	بیست و یک <i>bīst u yak</i>	21
۲۲	بیست و دو <i>bīst u du</i>	22
۲۳	بیست و سه <i>bīst u si</i>	23

۲۴	چهار بیست و	<i>bīst u chahār</i>	24
۲۵	پنج بیست و	<i>bīst u panj</i>	25
۳۱	شش بیست و	<i>bīst u shish</i>	26
۲۷	هفت بیست و	<i>bīst u haft</i>	27
۲۸	هشت بیست و	<i>bīst u hasht</i>	28
۳۹	نه بیست و	<i>bīst u nuh</i>	29
۳۰	سی	<i>sī</i>	30
۳۱	سیک و یک	<i>sī u yak</i>	31
۴۰	چهل	<i>chihil</i>	40
۵۰	پنجاه	<i>panjāh</i>	50
۶۰	شصت	<i>shast</i>	60
۷۰	هفتاد	<i>haftād</i>	70
۸۰	هشتاد	<i>hashtād</i>	80
۹۰	نود	<i>navad</i>	90
۱۰۰	صد	<i>sad</i>	100
۱۰۱	صد و یک	<i>sad u yak</i>	101
۲۰۰	دویست	<i>davīst</i>	200
۲۱۱	دویست و یازده	<i>davīst u yāzdah</i>	211
۳۰۰	سیصد	<i>sīsad</i>	300
۴۰۰	چهارصد	<i>chahārsad</i>	400
۵۰۰	پانصد	<i>punsad</i>	500
۶۰۰	ششصد	<i>shishsad</i>	600
۷۰۰	هفتصد	<i>haftsad</i>	700
۸۰۰	هشتصد	<i>hashtsad</i>	800
۹۰۰	نهصد	<i>nuhsad</i>	900
۱۰۰۰	هزار	<i>hazār</i>	1000
۲۰۰۰	دو هزار	<i>du hazār</i>	2000
۱۰۰۰۰	ده هزار	<i>dah hazār</i> <sup>1)</sup>	10 000
۱۰۰۰۰۰	صد هزار	<i>sad hazār</i>	100 000

1) ۱. ... is also called لک *lak*. (The Indian lak is 100 000.)

۵۰۰ ...	کروڑ <i>kurūr</i>	500 000
۱۰۰۰ ...	میلیون <i>mīlūn</i>	1 000 000

صدہا *sadhā* hundreds, هزارہا *hasārkhā* thousands, يك يك *yak yak* or يك بيك *yak bi yak* one by one, يكايك *yakāyak* suddenly, دو دو *du du* or دو بدو *du bi du* by twos, etc.

جفت *juft* a pair, لنگہ *linga* the other of a pair.

**Rule** After cardinal numbers the noun is employed in the singular, not in the plural, as in English ex. هفت لشکر *haft lashgar* seven armies (not *haft lashgarhā*, چهل ستون *chihil sutūn*, forty columns, پنجاه روز *panjāh rūz* fifty days.

Often, and more especially in writing, collective nouns follow the numerals, ex. دویست باب خانہ *davīst bāb khāna*, 200 houses, پنج نفر فرّاش *panj nafar farrāsh* 1) 5 footmen, يك دستگاہ فنجان *yak dastgāh finjān* a set of cups, — دہ راس اسپ *dah ra's asp* 10 horses.

چہار دہ راس قاطر *chahārdah ra's qātīr*, 14 mules.

دو زنجیر فیل *du zanjīr fīl*, 2 elephants.

صد نفر شتر *sad nafar shutur*, 100 camels.

شش عرادی توپ *shish 'arrāda tūp*, 6 cannons.

يك دانہ سرداری *yak dāna sardārī*, 1 coat.

دوازده عدد صندلی *davāzdah adad sandalī*, 12 chairs.

دو تا دستمال *du tā dastmāl*, 2 handkerchiefs.

In ordinary conversation *nafar* is used for persons and generally تا *tā*, sometimes دانہ *dāna* for things.

Learn the following idioms: دو سہ تا *du si tā* two

1) It is difficult to translate the word *farrāsh*. A *farrāsh* may be called upon to act as housemaid or executioner.

or three; چار پنج تا *chahar panj tā*, four or five;  
 هفت هشت نه تا *haft, hasht, dah tā* some seven or  
 ten (in this case نه *nuh* 9 is always omitted.)

### Ordinals.

یکم <i>yakum</i> first	هشتم <i>haftum</i> seventh
دویم <i>duyum</i> second	هشتم <i>hashtum</i> eighth
سیم <i>siyum</i> third	نهم <i>nuhum</i> ninth
چهارم <i>chahārum</i> fourth	دهم <i>dahum</i> tenth
پنجم <i>panjum</i> fifth	صد <i>sadum</i> hundredth
ششم <i>shishum</i> sixth	هزارم <i>hazārum</i> thousandth.

Besides the Persian ordinals the *Arabic* ordinals are to a certain extent used :

اول <i>avval</i> first
ثانی <i>sānī</i> second
ثالث <i>sālīs</i> third
رابع <i>rābiʿ</i> fourth
خامس <i>khāmis</i> fifth
سادس <i>sādis</i> sixth
سابع <i>sābiʿ</i> seventh, etc.

Of these *arabic* ordinals اول *avval* the first, is used in dates, ex. اول ماه رمضان *avval-i mäh-i Ramazān* the first of the month of Ramazan.

The first day of the month is also called غرة *ghurra* and the last day سلخ *salkh*.

The plural of اول *avval* is اوایل *avāyil*, which means the first days, the beginning.

The *arabic* ordinals are also used to distinguish so-

ver reigns bearing the same name, ex. شاه عباس اول *Shah Abbās-i avval*, Shah Abbas the First. شاه طهماسب ثانی *Shah Tahmāsp-i sānī*, Shah Tahmāsp II.

In enumeration the adverbial form of the arabic ordinals is mostly used: اولاً *avvalan* firstly, ثانياً *sānīan* secondly, ثالثاً *sālīsan* thirdly, etc.

### Adverbial numbers.

These are formed by adding دافعه *daf'a*, بار *bār* or مرتبه *martaba* to the cardinals, ex. يك دافعه *yak daf'a* once, دو بار *du bār* twice, سه مرتبه *si martaba* three times.

دو باره *du bāra* means: over again, once more.

دو تا دو چهار میشود:  $2 \times 2 = 4$  *du tā du chahār mīshavad*.

### Fractions.

نیم *nīm* or نصف *nisf*

ثلث *suls* or يك سه *si yak*

ربع *rub'* or چهار يك *chahār yak*

خمس *khums* or يك پنج *panj yak*, etc.

۵٪ و پنج صد *sad u panj*

۲۰٪ و بیست صد *sad u bist*

۲۰° (twenty degrees) بیست درجه *bis: daraja*.

### 4. PRONOUNS.

#### 1) Personal pronouns.

من *man* I

تو *tu* thou

او *a* he, she, it

ما *mā* we

شما *shumā* you

ایشان *ishān* they.

The second person singular تو *tu* thou, is used in speaking to inferiors only, especially to servants. Otherwise شما *shumā* you, is used like in English or *vous* in French.

In speaking of a person of superior rank, the plural ایشان *ishān* is used instead of the singular او *ū*.

The accusative of من *man* is مرا *marā*. Otherwise the declension of the personal pronoun is the same as that of the noun.

The personal pronoun in the accusative can also be expressed by adding the shorter form of the possessive pronoun to the word preceding the verb. Thus there is no distinction between the personal and the possessive pronoun in Persian.

## 2) Possessive pronoun, shorter form.

	Singular.	Plural.
1 person	ام <i>am</i> my, me.	مان <i>mān</i> our, us.
2 „	ات <i>at</i> thy, thee.	تان <i>tān</i> your, you.
3 „	اش <i>ash</i> his, hers, its, him.	شان <i>shān</i> their, them.

Examples of this pronoun used both as personal and as possessive:

دلم *dil-am*, my heart, ولم کن *vil-am kun*, let me go, صدات نشنیدم *sadā-at na-shanīdam* I have not heard your voice, صدات کردم *sadā-at kardam* I called you, پیش اش ببینم *mibīnam ash* I see him, پیش اش بیاور *pish-ash biār* bring him forward.

These forms are also sometimes used for the dative (which in classical Persian was identical with the accusative), ex. نانم بده *nān-am bidih* give me bread, گفتشان *guft-i shān* he told them.



The *longer form of the possessive pronoun* is identical with the personal pronoun on page 24. ex. *اسب من* *asp-i man* my horse.

Illustration of the two forms of the  
possessive pronoun.

<i>اسبم</i> <i>aspaṃ</i>	or	<i>اسب من</i> <i>asp-i man</i>	my horse
<i>اسبت</i> <i>asp-at</i>	„	<i>اسب تو</i> <i>asp-i tu</i>	thy horse
<i>اسبش</i> <i>asp-ash</i>	„	<i>اسب او</i> <i>asp-i ū</i>	his horse
<i>اسبمان</i> <i>asp-i mān</i>	„	<i>اسب ما</i> <i>asp-i mā</i>	our horse
<i>اسبتان</i> <i>asp-i tān</i>	„	<i>اسب شما</i> <i>asp-i shumā</i>	your horse
<i>اسبشان</i> <i>asp-i shān</i>	„	<i>اسب ایشان</i> <i>asp-i īshan</i>	their horse.

The former of these two forms is the more frequent one in ordinary conversation.

In order to form the *accusative*, *را* *rā* is added to the pronoun: *اسبمرا* *aspaṃrā* or *اسب مرا* *asp-i marā*.

To form the *plural* *ها* *hā* is added to the noun ex. *اسبهای من* *aspha-yi man* or: *اسبهام* *aspha-am*.

The possessive case is often expressed by *مال* *māl* (property) ex. *اسب مال من* *asp māl-i man* my horse کتاب *kitab māl-i hakīm* the doctor's book.

3. The *Reflexive Pronoun* in classical Persian is *خود* *khud*. Though this form is sometimes used in colloquial Persian, the following forms are much more usual:

*خودم* *khudam* myself  
*خودت* *khudat* thyself

خودش *khudash* himself, herself, itself  
 خودمان *khudimān* ourselves  
 خودتان *khuditān* yourselves  
 خودشان *khudishān* themselves.

*Rule:* Personal and possessive pronouns must be replaced by the reflexive pronoun when they refer to the same subject, ex. من خودمرا نمیشناسم *man khudamrā na-mīshanāsam* I do not know myself, اسپ خودشرا دید *asp-i khudashrā did* he saw his horse.

In ordinary conversation this rule is not always strictly observed, ex. دستمرا میخوام بشورم *mīkhāham dast-am-rā bishūram* I want to wash my hands, for دست خودمرا *dast-i khudam-rā*.

#### 4. Demonstrative Pronouns.

این *īn* this آن *ān* (commonly pronounced *un*) that. When used as nouns they are declined in the ordinary way.

همین *hamīn* this same one  
 همان *hamān* (*hamun*) that same one  
 چنین *chunīn* همچنین *hamchunīn* such a one as this  
 چنان *chunān* همچنان *hamchunān* such a one as that  
 همچو *hamchu* generally pronounced *hamchi* so, such  
 چندان *chandīn* and چندان *chandān* so much.

#### 5. Relative Pronouns.

که *ki* who, that, accusative: او را .... *chī* which.  
 که .... *ān* or اش .... *ki* .... *ash*. ex.

سرباز که اسپ او را کشته بودند *sarbaz ki asp-i ān*  
*kushta būdand* the soldier whose horse they had killed,  
 اسپیکه دمشرا بریدند *aspī-ki dum-ashrā burrīdand* the  
 horse whose tail they cut off.

The *relative* pronouns **که** *ki* and **چه** *chi* are often connected with the demonstrative pronouns:

**اینکه** *īnki*, **آنکه** *ānki* (*unki*), **اینچه** *īnchi*, **آنچه** *ānchi* (*unchi*). ex. **اینکه رفت** *īnki raft* this one who went, **آنچه گفتی** *ānchi gufti* that which you said.

If a noun is followed by a relative sentence which is to define it, a **ی** *ī* is added to that noun ex. **شخصی که** *shakhsī-ki* the person that, **سگبیرا که** *sagīrā-ki* the dog which (accus.).

This relative *ī* must not be confounded with the *ī* of the indefinite article or the *ī* which serves to form adjectives and abstract nouns, see pp. 12 and 13.

Note the construction of the following examples: **شخصی که باو پول داده بودم** *shakhsī-ki bi ū pūl dāda būdam* the person to whom I had given money, **چوبی که از او قاشق میسازند** *chūbī-ki az ū qāshuq misāzand* the wood out of which they make spoons.

**شاهری که در او یک فقیری نباشد** *shāhri-ki dar ū yak faqiri na-bāshad* a town in which there is not one poor person.

6. *Interrogative pronouns.* These are identical with the relative pronouns: **که** *ki* who? and **چه** *chi* what? The latter is generally followed by **چیز** *chiz* thing, **کار** *kār* business, **حرف** *harf* word.

<b>که</b> <i>ki</i>	who?	}	what?
<b>چه</b> <i>chi</i>			
<b>چه چیز</b> <i>chi chiz</i>	(thing)		
<b>چه کار</b> <i>chi kār</i>	(business)		
<b>چه حرف</b> <i>chi harf</i>	(word)		

Among the common people چی چه *chi chī* is often used for چیز چه *chi chiz*.

Note the construction of the following sentences: این کیست *in asp-i kī-st?* (*ki ast*) whose horse is this?

این چه حرف است *in chi harf ast?* what word is this? (what do you mean by this?) آن مرد که بود *ān mard ki būd?* who was that man? از این چه بهتر است *az in chi bihtar ast?* what is better than this?

کدام *kudām* which? ex: کدام شخص *kudām shakhs?* which person? کدام کتاب *kudām kitāb?* which book? چند نفر بودند *chand nafar būdand?* how many were they? این تفنگرا *in tufang-rā chand kharīdī?* how much did you give for this gun?

چرا *chirā* (originally the accusative or dative of چی *chi*) why? ex. چرا نگفتی *chirā na guftī?* why did you not say (so)?

چرا *chirā* in vulgar Persian is very frequently used instead of the affirmative بلی *bālī* or آری *ārei* yes, ex. چرا پول داری — *pūl dārī?* — چرا have you any money? — yes. This is an abbreviation of چرا نداشته باشم *chirā na dāshta bāsham?* why should I not have any?

کجا *kujā?* where?

کی *kei?*

چه وقت *chi vakht?* } when?

کی *kei* is also used in the meaning of how, ex. کی میشود *kei mīshavad?* how can it be?

## Table of Indefinite Pronouns and Adverbs.

همه *hama* all

همه همه *hama hama* all together

هر يك	<i>har yak</i>	every one
هر کدام	<i>har kudām</i>	} whoever
هر كه	<i>har ki</i>	
هر آنكه	<i>har ān-ki</i>	
هر كس	<i>har kas</i>	
هر كسيكه	<i>har kasī-ki</i>	
چند نفر	<i>chand nafar</i>	some (persons)
چند تا	<i>chand tā</i>	some (things)
هر چيز	<i>har chiz</i>	} everything
هر چيزی	<i>har chizi</i>	
هر چه	<i>har chi</i>	} whatever
هر آنچه	<i>har unchi</i>	
هر چيز	<i>har chiz</i>	
هر چيزيکه	<i>har chizi-ki</i>	
همه جا	<i>hama jū</i>	everywhere
هر جا	<i>har jū</i>	} wherever
هر جايكه	<i>har jā-ki</i>	
هر كجا	<i>har kujā</i>	
هر طرف	<i>har taraf</i>	} wherever (in whatever direction)
بهر سمت	<i>bi har samt</i>	
هر سو	<i>har sū</i>	
هر طوريکه	<i>har tourī-ki</i>	in which ever way
هر وقت	<i>har vakht</i>	at any time
هميشه	<i>hamīsha</i>	always
هر روز	<i>har rūz</i>	every day
هر شب	<i>har shab</i>	every night
روز و شب	<i>shab u rūz</i>	} day and night
شبانه روز	<i>shabāna rūz</i>	
همه روزه	<i>hama rūza</i>	all day long
هر دو	<i>har du</i>	both
بهر حال	<i>bi har hāl</i>	in any case, at all costs.

## 5. THE VERB.

The *Persian verb* is particularly simple and easy to learn. There is only *one* conjugation. All tenses are formed from two fundamental parts, the *imperative* and the *infinitive*. The terminations added to these are the same in all verbs without any irregularities.

1. The auxiliary verb بودن *būdan* to be, is slightly irregular only in so far, as it has three radicals: هست *hast*, بود *būd* and باش *bāsh*.

*Infinitive* بودن *būdan* to be.

*Indicative.*

Present (weaker form).

ام <i>am</i> I am	ایم <i>īm</i> we are
ای <i>ī</i> thou art	اید <i>īd</i> you are
است <i>ast</i> he, she, it is	اند <i>and</i> they are.

Present (stronger form)<sup>1</sup>

هستم <i>hastam</i> I am	هستیم <i>hastīm</i> we are
هستی <i>hastī</i> thou art	هستید <i>hastīd</i> you are
هست <i>hast</i> he, she, it is	هستند <i>hastand</i> they are.

Present negative.

نیستم <i>nīstam</i> I am not	نیستیم <i>nīstīm</i> we are not
نیستی <i>nīstī</i> thou art not	نیستید <i>nīstīd</i> you are not
نیست <i>nīst</i> is not	نیستند <i>nīstand</i> they are not.

---

1) The stronger form is more emphatic than the weaker form ex. توی جنگل شکار است *tūyi jangal shikār ast?* Is there game in the forest? answer: هست *there is*. — وگرنه من همان خاکم که *vagarna man hamān khāk am ki hastam* otherwise I am but the dust I (really) am. (Saadi).

Similarly words ending in a long vowel are contracted with forms of the present هستم *hastam* when followed by them, ex. ماست *māst* (for ما است *shumā ast*).

تو *tu* (thy, thine) and است *ast* form *tust* (with a short vowel)

که *ki* (who, whose) and است *ast* form کیست *kīst*, the other forms with که *ki* are: کیستم *kīstam*, کیستی *kīstī*, کیستیم *kīstīm*, کیستید *kīstīd*, کیستند *kīstānd*, ex. این شخص کیست *in shakhs kīst?* who is this person? ما سگ کیستیم *mā sag-i kīstīm?* whose dogs are we? (idiom).

Very often this contraction is not expressed in writing, but exists none the less in pronunciation.

#### Preterite (French *je fus*)

بودم <i>būdam</i> I was	بودیم <i>būdīm</i> we were
بودی <i>būdī</i> thou wert	بودید <i>būdīd</i> you were
بود <i>būd</i> he, she, it was	بودند <i>būdānd</i> they were.

#### Imperfect (French *j'étais*).

میبودم <i>mībūdam</i> I used to be
میبودی <i>mībūdī</i> thou used to be
میبود <i>mībūd</i> he, she, it used to be
میبودیم <i>mībūdīm</i> we used to be
میبودید <i>mībūdīd</i> you used to be
میبودند <i>mībūdānd</i> they used to be.

#### Perfect.

بوده ام <i>būda am</i> I have been
بوده ای <i>būda ī</i> thou hast been
بوده است <i>būda ast</i> he has been

ایم *būda im* we have been  
 آید *būda id* you have been  
 اند *būda and* they have been

## Pluperfect.

بودم *būda būdam* I had been, etc.

## Future.

(formed with the auxiliary verb خواستن *khāstan* and the shortened infinitive بود *būd*)

خواهم *khāham būd* I shall be  
 خواهی *khāhī būd* thou wilt be  
 خواهد بود *khāhad būd* he will be  
 خواهیم بود *khāhīm būd* we shall be  
 خواهید بود *khāhīd būd* you will be  
 خواهند بود *khāhand būd* they will be.

## Infinitive.

بودن *būdan* } to be.  
 هستن *hastan* }

## Past participle.

بوده *būda* been.

## Imperative.

باش *bāsh!* be! The other persons of the imperative are identical with the corresponding persons of the subjunctive present.

## Subjunctive.

## Present.

باشم <i>bāsham</i> I may be	باشیم <i>bāshīm</i> we may be
باشی <i>bāshī</i> thou mayest be	باشید <i>bāshīd</i> you may be
باشند <i>bāshad</i> he may be	باشند <i>bāshand</i> they may be.



## Imperfect.

میباشم *mībāsham* I might be  
 میباشی *mībāshī* thou mightest be  
 میباشد *mībāshad* he might be  
 میباشیم *mībāshīm* we might be  
 میبایسد *mībāshīd* you might be  
 میباشند *mībāshand* they might be.

The *Pluperfect* of the *Subjunctive* is expressed by بودم *būdam*, میبودم *mībūdam*, or بوده باشم *būda bāsham*. See special usages of the tenses p. 43.

The *Optative* باد *bād* may he (she or it) be, is used in phrases expressing a wish e.g. عمرت دراز باد *'umrat dirāz bād!* may your life be long! مبارک باد *mubārak bād!* may it be blessed!

2. The *auxiliary verb* شدن *shudan*, to become, is a regular verb and as such forms its indicative and subjunctive present from the imperative شو *shou*, while all the other parts are derived from the shortened infinitive شد *shud*. The و of the imperative شو is pronounced *v* when a vowel is added, e. g. شویم *shavīm*, شوند *shavand*.

## Indicative.

## Present.

میشم *mīshavam* I become  
 میشوی *mīshavī* thou becomest  
 میشود *mīshavad* he becomes  
 میشویم *mīshavīm* we become  
 میشوید *mīshavīd* you become  
 میشوند *mīshavand* they become.

Preterite (French *je devins*).

شدم <i>shudam</i> I became	شدیم <i>shudīm</i> we became
شدی <i>shudī</i> thou becamest	شدید <i>shudīd</i> you became
شد <i>shud</i> he became	شدند <i>shudand</i> they became.

Imperfect (French *je devenais*).

میشدم <i>mīshudam</i> I became
میشدی <i>mīshudī</i> thou becamest
میشد <i>mīshud</i> he became
میشدیم <i>mīshudīm</i> we became
میشدید <i>mīshudīd</i> you became
میشدند <i>mīshudand</i> they became.

## Perfect.

آم شده <i>shuda am</i> I have become
آئی شده <i>shuda ī</i> thou hast become
است شده <i>shuda ast</i> he has become
ایم شده <i>shuda īm</i> we have become
اید شده <i>shuda īd</i> you have become
اند شده <i>shuda and</i> they have become.

## Pluperfect.

بودم شده <i>shuda būdam</i> I had become
بودی شده <i>shuda būdī</i> thou hadst become
بود شده <i>shuda būd</i> he had become
بودیم شده <i>shuda būdīm</i> we had become
بودید شده <i>shuda būdīd</i> you had become
بودند شده <i>shuda būdand</i> they had become.

## Future.

خواهم شد <i>khāham shud</i> I shall become
خواهی شد <i>khāhī shud</i> you will become
خواهد شد <i>khāhad shud</i> he will become

خواهیم شد *khāhīm shud* we shall become  
 خواهید شد *khāhīd shud* you will become  
 خواهند شد *khāhand shud* they will become.

### Infinitive.

شدن *shudan* to become.

### Present participle.

شونده *shavanda* becoming (hardly ever used).

### Past Participle.

شده *shuda* become.

### Gerund.

شدنی *shudanī* what ought to become.

### Subjunctive.

#### Present.

شوم *shavam* <sup>1)</sup> I may become  
 شوی *shavī* thou mayest become  
 شود *shavad* he may become  
 شویم *shavīm* we may become  
 شوید *shavīd* you may become  
 شوند *shavand* they may become.

The *Imperfect* of the *Subjunctive* is identical with the *Imperfect* or the *Preterite* of the *Indicative*.

The *Pluperfect* of the *Subjunctive* and of the *Indicative* are also identical, بودم شده *shuda būdam*.

### The Regular Verb.

All infinitives end either in دن *dan* or in تن *tan*.

1) or بشوم *bishavam*, see p. 44.

In order to conjugate a verb, it is necessary to know its *infinitive* and its *imperative*.

The imperatives of all verbs in **یدن** *idan* are obtained by cutting off this ending e.g. Infin: **پرسیدن** *pursidan* to ask, imperative: **پرس** *purs*! ask!

From the *Imperative* are derived:

1) the Present of the Indicative, by prefixing the syllable **می** *mī* and adding the terminations **-am**, **-ī**, **-ad**, etc. **مپرسم** *mī-purs-am*, **مپرسی** *mī-purs-ī*, etc.

2) the Present of the Subjunctive, by prefixing the syllable **به** *bi* and adding the same personal terminations: **بپرسم** *bi-purs-am*, **بپرسی** *bi-purs-ī*, etc.

All other forms are derived from the *shortened infinitive* i.e. the infinitive less the ending **ن** *an*, ex: **پرسیدم** *pursīd-am*, **پرسیدی** *pursīd-ī*, etc. — **گفتن** *gufan*, to speak, shortened infinitive, **گفت** *guft*, preterite, **گفتم** *guft-am*, etc.

### *Paradigm of the Regular Verb.*

#### Active Voice.

Radicals { *Infinitive*: **گرفتن** *giriftan* to seize, to take.  
*Imperative*: **گیر** *gīr*! take! <sup>1)</sup>.

#### *Indicative.*

#### Present.

<b>میگیرم</b> <i>mīgīram</i> I take	<b>میگیریم</b> <i>mīgīrīm</i> we take
<b>میگیری</b> <i>mīgīrī</i> thou takest	<b>میگیرید</b> <i>mīgīrīd</i> you take
<b>میگیرد</b> <i>mīgīrad</i> he takes	<b>میگیرند</b> <i>mīgīrand</i> they take.

1) In colloquial Persian the form **بگیر** *bigīr* is always used, instead of **گیر** *gīr*.

Preterite (French *je pris*).

گرفتم <i>giriftam</i> I took	گرفتیم <i>giriftīm</i> we took
گرفتی <i>giriftī</i> thou tookest	گرفتید <i>giriftīd</i> you took
گرفت <i>girift</i> he took	گرفتند <i>giriftand</i> they took.

Imperfect (French *je prenais*).

میگرفتم <i>mīgiriftam</i> I took or used to take
میگرفتی <i>mīgiriftī</i> thou tookest
میگرفت <i>mīgirift</i> he took
میگرفتیم <i>mīgiriftīm</i> we took
میگرفتید <i>mīgiriftīd</i> you took
میگرفتند <i>mīgiriftand</i> they took.

## Perfect.

گرفته <i>girifta-am</i> I have taken
گرفته <i>girifta-ī</i> thou hast taken
گرفته است <i>girifta ast</i> he has taken
گرفته ایم <i>girifta-īm</i> we have taken
گرفته اید <i>girifta-īd</i> you have taken
گرفته اند <i>girifta and</i> they have taken.

## Pluperfect.

بودم گرفته <i>girifta būdam</i> I had taken
بودی گرفته <i>girifta būdī</i> thou hadst taken
بود گرفته <i>girifta būd</i> he had taken
بودیم گرفته <i>girifta būdīm</i> we had taken
بودید گرفته <i>girifta būdīd</i> you had taken
بودند گرفته <i>girifta būdand</i> they had taken.

## Future.

خواهم گرفت <i>khūham girift</i> I shall take
خواهی گرفت <i>khūhī girift</i> thou will take

خواهد گرفت *khāhad girift* he will take  
 خواهیم گرفت *khāhīm girift* we shall take  
 خواهید گرفت *khāhīd girift* you will take  
 خواهند گرفت *khāhand girift* they will take.

### Infinitive.

گرفتن *giriftan* to take.

### Present Participle (rarely used).

گیرنده *gīranda* one who is taking.

### Past Participle.

گرفته *girifta* taken.

### Gerund.

گرفتنی *giriftanī* what must be taken.

### Imperative.

بگیر *bigīr!* take! (obsolete: گیر *gīr*). The other persons of the Imperative are identical with the corresponding forms of the Subjunctive.

### Subjunctive.

بگیرم *bigīram* I may take  
 بگیری *bigīrī* thou mayest take  
 بگیرد *bigīrad* he may take  
 بگیریم *bigīrīm* we may take  
 بگیرید *bigīrīd* you may take  
 بگیرند *bigīrand* they may take.

The *past tenses* of the *Subjunctive* are identical with the *past tenses* of the *Indicative*. The *Perfect of the Subjunctive* is گرفته باشم *girifta bāsham*. See: Special usages of tenses p. 43.

## Passive Voice.

The passive voice is formed by adding the auxiliary verb شدن *shudan* to the past participle.

*Indicative.*

## Present.

گرفته میشوم *girifta mīshavam* I am taken, etc.

Preterite (French *je fus pris*).

گرفته شدم *girifta shudam* I was taken, etc.

Imperfect (French *j'étais pris*).

گرفته میشدم *girifta mīshudam* I was taken, etc.

## Perfect.

گرفته شده ام *girifta shuda am* I have been taken.

## Pluperfect.

گرفته شده بودم *girifta shuda būdam* I had been taken.

## Future.

گرفته خواهم شد *girifta khāham shud* I shall be taken.

*Infinitive.*

گرفته شدن *girifta shudan* to be taken.

## Past Participle.

گرفته شده *girifta shuda* having been taken,

*Imperative.*

گرفته شو *girifta shou* be taken.

*Subjunctive.***Present.**

گرفتند *girifta shavam* I may be taken.

The *past tenses* of the *Subjunctive* are identical with those of the *Indicative*.

All Persian verbs are formed in the same way as گرفتن *giriftan*, by adding the verbal terminations to the two radical forms viz. the shortened infinitive and the imperative without به *bi*.

In the so called *irregular verbs* the irregularity consists only in the infinitive and imperative being derived from different roots, as دادن *dādan* to give, imperative: ده *dih*, or دیدن *dīdan* to see, imperative: بین *bīn*. Otherwise they offer no irregularity, the tenses being formed as in the case of regular verbs.

Thus in order to form all its parts, it is necessary to know the *infinitive* and the *imperative* of a verb, e.g. the verb *to see*: shortened infinitive: دید *dīd*, imperative: بین *bīn*, present: میبینم *mībīnam*, preterite: دیدم *dīdam*, subjunctive present: ببینم *bibīnam*, etc.

All verbs whose imperatives end in a long vowel (*ā* or *ū*) insert a ی *y* between these radical vowels and the termination, e.g.: گفتن *guftan* to say, imperative: گو *gū*, present: میگویم *mīgūyam*. نمودن *namūdan*, imperative: نما *namā*, present: مینمایم *mīnamāyam*.

In the same way verbs beginning with a vowel insert a ی *i* between the prefix به *bi* and the initial vowel, thus giving the sound of *i*, e.g.: آمدن *āmadan* to come, imperative: آ *ā* and بیا *bīā*. Mark the forms



showing this inserted ی (*y* and *ī*) in the following couplet of *Saādī*:

گفته بودم چون بیایی غم دل با تو بگویم  
چه بگویم که غم از دل برود چون تو بیایی

*Gufta būdam chun biāyī gham-i dil hā tu bigūyam;*  
*Chi bigūyam, ki gham az dil biravad chūn tu biāyī.*

I had meant when thou shouldst come, to tell thee the sorrow of my heart. What shall I say, since sorrow flees from my heart when thou comest.

### *Obsolete Parts of the Verb.*

Some parts of the verb are almost obsolete in modern Persian and are only occasionally used in speaking. These are:

1) The subjunctive بوم *buvam* I might be, for which باشم *bāsham* is used.

2) The negative imperative ما *ma*, ex.: مگو *magū* do not say مگیر *magīr* do not take. (In classical Persian the distinction between the two negatives ما *ma* and نه *na* is kept up exactly as in Hindustani: مت آو *mat āo*, do not come, and نه آیا هی *na āyā hai* he did not come). In modern Persian the negative نه *na* is almost exclusively used: نگو *na-gū* do not speak, نگیر *na-gīr* do not take.

3) The *present participle* is almost obsolete. When it is used it mostly has the meaning of a noun or adjective, e. g.: بخشند *bakhchanda* gracious.

4) The present participle in ان *ān* is only used in phrases like the following: صحبت کنان *suhbat kunān*

conversing, *لند لند کنان lund lund kunān* murmuring,  
 کشان کشان *kashān kashān* dragging.

### *Special usages of Tenses.*

The *Preterite* is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the *Imperfect* is used, as in the following example: *بشهر رسیدیم بازار رفتیم شخصی صدا کرد bi shahr rasīdīm, bāzār raftīm, shakhsī sadā kard*, we reached the town, we went to the market, somebody shouted. In this case the three actions follow one another. But in the following sentence: *بشهر رسیدیم بازار رفتیم شخصی صدا میکرد bi shahr rasīdīm, bāzār raftīm, shakhsī sadā mīkard* we reached the town, we went to the market, someone was shouting, — the third action took place either simultaneously with or before the second one. The *preterite* corresponds with the French *passé défini* and the *imperfect* with the French *imparfait*.

Secondly the *Imperfect* is used to denote the duration or frequency of an action, ex. *شخصی طوطی را میپرورید shakhsī tūtīrā mīparvarīd* a man was bringing up a parrot (duration) *وقت صبح قرآن میخواند vakat-i subh qurʿān mīkhānd* in the morning he used to read the Koran (frequency).

Thirdly the *Imperfect* is used to denote actions which are not real, but only supposed (Subjunctive), ex. *شما میامدید shumā mīāmādīd?* would you have come? *اگر باران میامد خیلی بد میگذاشت kheilī bad mīguzasht*, if it had rained it would have been very disagreeable.

In the language of the common people the *imperfect* is sometimes used instead of the present tense, both in the indicative and in the subjunctive mood, ex.: چه میخواستید *chi mikhāstīd?* or چی میخواستید *chi chī<sup>1)</sup> mikhāstīd?* what do you want? — تا میشنیدند *tā mīshanīdand* for تا میشنوند *tā mīshanavand*, that they may hear.

Irregularities in the use of می *mī* and به *bi* are not unfrequent, but ought not to be imitated.

بودم *būdam* and باشم *bāsham* do not take the prefix می *mī*, e.g.: اگر بودم *agar būdam* if I was. اگر باشم *agar bāsham* if I were. اگر بوده باشم *agar būda bāsham* if I had been. Both forms شوم *shavam* and بشوم *bishavam* are in use.

داشتن *dāshtan* when it means *to have* never takes the prefix می *mī*, but only when it means *to keep, to hold*, ex.: پول دارم *pūl dāram* I have money; but پول را میدارم *pūlrā nigāh mīdāram*, I keep the money.

As داشتن *dāshtan*, *to have* takes neither می *mī* nor به *bi*, there is no difference between the Indicative and Subjunctive present. In order to avoid this identity, the *perfect* of the subjunctive is used instead of the present, ex.: داشته باشم *dashta bāsham* I may have.

When خواستن *khāstan* means *to wish, to want*, the prefix می *mī* may not be omitted. The present خواهم *khāham* (without *mī*) has the meaning of *I shall* and is used to form the future, ex. گفتن *khāham guft* I shall say, میخواهم بگویم *mikhāham bigūyam* I want to say.

---

1) The common people often use *chi* for *chī* چیز thing.

*barkhūstan* to rise, برداشتن *bardāshstan* to lift and برگشتن *bargashtan* to return, take the prefix *mī* after بر- *bar*, ex. برمیخیزم *barmīkhizam* I rise, برمیگردیم *barmīgardīm* we return. The prefix به *bi* in these verbs is omitted altogether, ex.: برخیز *barkhīz!* rise! اگر برگردم *agar bargardam*, if I return. In the same way the verbs composed with در *dar* have the *mī* and *bi* after the preposition. These verbs are: در کردن *dar kardan* to empty, در آمدن *dar āmadan* to get out, در آوردن *dar āvurdan* to bring out and در رفتن *dar raftan* to escape, ex.: چوب پنبه در بیار *chūb-i pamba dar bīār* pull out the cork, تیرپ در میکنند *tīrp dar mīkunand* they are emptying (firing) a cannon <sup>1</sup>).

The *shortened infinitive* (without *an*) is used:

1) with خواهم *khūham* (Future).

2) after the *impersonal verbs*:

میتوان *mītavān* it is possible

میشود *mīshavad* it is possible

میشد *mīshud* it was possible

باید *bāyad* it is necessary

بایست *bāyist* it was necessary

and their *negatives*, ex.: کمان رستم نمیتوان کشید *ka-mān-i Rustam na-mītavān kashīd*, it is impossible to draw Rustam's bow.

The *Subjunctive* is always used after میخوام *mīkhūham* I want and میتوانم *mītavānam* I can, ex.: میخوام

1) Verbs composed with و *vā* follow the same analogy ex. ایستادن *vā istādan* to stop, stand still, imperat. و ایست *vā ist!* stop! — و گذاشتن *vā gushtan* to leave to, و کردن *vā kardan* to open.

نان *mīkhāham nun bikhuram* I want to eat bread,  
 نمیتوانم پا شوم *namītavānam pā shavam* I cannot rise.

The Subjunctive mood is generally employed when an *intention*, a *desire*, a *condition* or a *doubt* is to be expressed. It is immaterial in such cases; whether the conjunctions تا *tā*, تا که *tā ki*, so that, اگر *agar*, if, کاش *kāsh*, would that! are added or not. These conjunctions are naturally often omitted in a language remarkable for its extreme terseness of expression.

### *Examples of the use of the Subjunctive*

ببینم *bibīnam* let me see

تا ببینم *tā bihīnam* that I may see

کاش ببینم *kāsh bibīnam!* would I might see!

بگو بیاید *bigū bīāyad* tell him to come

باشد *bāshad* let it be.

برد بپوشد *burd bipūshad* he took it away to put it on

هر کتابی را بگویند *har kitābīrā bigūyand* whatever book they might name

بده بخورم *bidih bikhuram* give (me something) that I may eat

کنند پس بگیرم *dādam durust kunand, pas bigīram* I gave it them to repair that I might then take it back.

### *Causal Form.*

The *causal verb* is formed by adding اندن *āndan* or انیدن *ānīdan* to the imperative root, ex. ترس *tars* fear ترساندن *tarsāndan* ترسانیدن *tarsānīdan* to frighten و *rou go*, رواندن *ravāndan* or روانیدن *ravānīdan* to cause to go.

*دو* *dou*, run. *دواندن* *davāndan* or *دوانیدن* *davānīdan* to put to a gallop (a horse). The causal form *نشاندن* *nishāndan* to cause to sit down, to seat, from *نشستن* *nishastan* to sit, is irregular.

### Compound Verbs.

In modern Persian the use of simple verbs is very limited. The original simple verbs have mostly been replaced by an auxiliary verb joined to a noun or adjective. These latter are not unfrequently arabic, especially the abstract nouns.

The verbs mostly used as auxiliaries are the following:

- کردن* *kardan* (imperat *کن* *kun*) to do  
*نمودن* *namūdan* (*نما* *namā*) to show, to do  
*شدن* *shudan* (*شو* *shou*) to become  
*بودن* *būdan* (*باش* *bāsh*) to be  
*زدن* *zadan* (*زن* *zan*) to strike  
*خوردن* *khurdan* (*خور* *khur*) to eat, to be struck <sup>1)</sup>  
*دادن* *dādan* (*د* *dih*) to give  
*گرفتن* *giriftan* (*گیر* *gīr*) to take, to seize, to begin  
*آوردن* *āvurdan* (*آر* *ār*) to bring  
*بردن* *burdan* (*بر* *bar*) to take off, to carry  
*رسیدن* *rasīdan* (*رس* *ras*) to arrive  
*رساندن* *rasāndan* (*رسان* *rasān*) to make arrive, to cause

1) The passive voice of all verbs meaning: to hit, to knock, to strike, to throw, can be expressed by *خوردن* *khurdan*, ex.: *زخم زدن* *zakhm zadan* to strike a wound, passive *زخم خورده شدن* *zakhm khurda shodan* to be wounded. In a similar way the following expressions are used *تکانه خوردن* *takān khurdan* to receive a push, *زمین خوردن* *zamīn khurdan* to fall on the ground, etc.

- بستن *bastan* (بند *band*) to tie  
 افتادن *uftādan* (افت *uft*) to fall  
 انداختن *andūkhtan* (انداز *andāz*) to throw  
 نهادن *nihādan* (نه *nih*) to place, to put  
 داشتن *dāshtan* (دور *dār*) to have, to hold  
 خواستن *khūstan* (خواه *khāh*) to wish, to want  
 کشیدن *kashīdan* (کش *kāsh*) to draw, to pull, to suffer  
 آمدن *āmadan* (آ *ā*) to come  
 رفتن *raftan* (رو *rou*) to go  
 ساختن *sākhtan* (ساز *sāz*) to make  
 دیدن *dīdan* (بین *bīn*) to see  
 فرمودن *farmūdan* (*farmā*) to order (used in speaking  
 of anything done by superiors)  
 یافتن *yāftan* (یاب *yāb*) to find.

## 6. PREPOSITIONS.

The *Prepositions* form the only difficult chapter in Persian Grammar. The difficulty is caused by the fact that in cases where the classical language demands their use, modern Persian frequently discards them or else replaces them by various idiomatic expressions. The student would do well to commit the following examples to memory and to carefully observe the way in which the prepositions are used in the dialogues and Persian text given in this book.

The *original* and partly obsolete *prepositions* will be marked by brackets [ ]. They are *not* followed by the *izūfa*.

The words which, in the language as spoken at the present day, replace the original prepositions, are mostly

concrete nouns like رو *rū* face, سر *sar* head, پهلو *pahlā* side, etc.

The secondary prepositions, which are really nouns, require the *izāfa* to connect them with the word they govern ex: روی میز *rū-yi mīz* on the table (surface of the table) پشت پرده *pusht-i parda* behind the curtain (back of the curtain).

Very frequently however the preposition is left out altogether:

- |                                |                      |
|--------------------------------|----------------------|
| 1) [ در <i>dar</i>             | } in, into, (at, on) |
| تو <i>tū</i>                   |                      |
| میان <i>mīān</i> (middle)      |                      |
| در میان <i>dar mīān</i>        |                      |
| داخل <i>dākhil</i> (entering)  |                      |
| اندرون <i>andarūn</i> (inside) |                      |
| رو <i>rū</i> (face)            |                      |
| به <i>bi</i>                   |                      |

Of the above equivalents of the English prepositions *in, into, etc.* تو *tū* and the leaving out of the preposition are the most common.

در *dar* is mostly used with names of towns and countries, with dates or in connection with other prepositions conveying the same meaning.

### Examples:

توی شیشه *tū-yi shīsha*, in (into) the bottle.

در طهران *dar Tahrūn*, at Teheran.

در شهر *dar shahr*, in town.

در زمانِ خاقانِ مغفور *dar zamān-i Khāqān-i maḡhfūr*, in the days of the deceased monarch.



در روز هید *dar rûz-i id*, on the day of the festival.

تفنگ دست او بود *tufang dast-i ū būd*, the gun was in his hand.

تبرزین در دست داشت *tabareîn dar dast dâst*, he had an axe in his hand.

در هوا *dar havâ*, in the air.

روی هوا *rû-yi havâ* in the air.

میان دریا *mîân-i daryâ* in the sea:

در میان کاغذ *dar mîân-i kâghaz* in paper (wrapt).

روی رخت خواب *rû-yi rakht-i khâb* in bed.

اندرون اطاق *andarûn-i utâq* in (side) the room.

سوار کالسکه *savâr-i kâlaska* in a carriage.

بغل او *baghal-i ū* in his arms.

خانهء حکیم *khâna-yi hakîm* in the house of the doctor.

در نزدیکی سراپرده *dar nazdîkî-yi sarâparda* in the neighbourhood of the Royal tents.

رکاب شاه *rikâb-i shâh* } in the King's

در رکاب شاه *dar rikâb-i shâh* } retinue.

بقایق نشسته *bi qâiq nishasta* sitting in a boat.

بزمین فرود میروند *bi zamîn furûd mîravad* it penetrates into the earth.

اموالی که داخل ایران میشود *amvâlî-ki dâkhl-i Irân mîshavad* goods which are imported into Persia.

2) [ بر <i>bar</i> ]		
رو <i>rū</i> (face)		
سر <i>sar</i> (head)		
سوار <i>savār</i>	(riding)	on, upon, over, across.
به سوار <i>savār bi</i> .		
بین <i>bein</i> between		
در بین <i>dar bein</i> between		on, upon, over, across.
بالا <i>bālā</i> above		
در بالا <i>dar bālā</i> above		

[*bar*] is hardly ever used alone in modern conversation.

### Examples.

پلی بر روی رودخانه ساخته بودند *pulī bar rū-yi rūdkhāna sākhta būdand* They had built a bridge across the river.

پلی سر رودخانه ساخته بودند *pulī sar-i rūdkhāna sākhta būdand* They had built a bridge across the river.

پادشاه روی تخت نشست *pādishāh rū-yi takht nishast* The King sat down on the throne.

روی صندلی *rū-yi sandalī* on a chair.

روی دریا *rū-yi daryā* on the sea.

سر میز *sar-i mīz* on the table.

زینی که سر اسب بود *zīnī-ki sar-i asp būd* the saddle that was on the horse.

سر تاخته اسب *sar-i tākhta asp* on a galloping horse.

خاکستر سر آتش بود *khākistar sar-i ātash būd* there were ashes on the fire.

صاحب منصب سوار *sāhib mansab savār-i asp būd* an officer was riding on a horse.

اسب بود *asb būd*

سوار شتر *savār-i shutur* on a camel.

سوار کشتی *savār-i kashtī* on board ship.

بین راه , دربین راه *bein-i rāh, dar bein-i rāh* on the way.

برف زمین ماند *barf zamīn mānda būd* snow had remained on the ground.

از رودخانه گذشتیم *az rūdkhāna guzashtīm* we went across the river.

از تمام ایران گذشتیم *az tamām-i Irān guzashtīm* we went across all Persia.

3) [به *bi*]

طرف *taraf*

سمت *samt*

بسمت *bi samt*

سو *sū*

رو به *rū bi*

} to, towards.

*bi* is often left out when it is the equivalent of English *to*, before names of places. ex منزل رفت *manzil raft* he went to the house. In the language of the common people it is omitted also when it stands for the dative, ex: بد *bid* *bidih man* give me, instead of: *bidih bi man*.

The various ways in which *bi* and its equivalents are employed, may be seen in the following examples:

کتابرا بمن بد *kitābrā bi man bidih* } give me the book.  
کتابرا بد من *kitābrā bidih man* }

بکالاسکه *bi kālaska* by carriage.

باردو رسیدیم *bi urdū rasīdīm* we came to the camp.

بشیراز *bi Shīrāz* to Shiraz.

بقدَر یک انگشت *bi qadr-i yak angusht* one finger's breadth.

باب *bi āb* with water.

باحْتِیاط *bi ihtūāt* with care.

پنج تومان میفروشم *bi panj tūmān mīfurūsham* I sell it for 5 tumans.

پنج تومان میفروشم *panj tūmān mīfurūsham* I sell it for 5 tumans.

بصرفِ جیبِ خود مان *bi sarf-i jīb-i khūd-i mun* from our own pocket.

طرفِ کوهستان *taraf-i kūhistān* towards the mountains.

بسمت اردو *bi samt-i urdū* towards the camp.

سوی منزل *sū-yi manzil* towards the station.

رو به بالا *rū bi bālā* upwards.

برو منزل *birou manzil*, go home.

طهران رفت *Tahrān raft*, he went to Tehran.

کنار دریای حزر رسیدیم *kanār-i Daryā-yi Khazir rasīdīm* we came to the shore of the Caspian Sea.

بازار میروی *bāzār mīravī?* are you going to the bazaar?

4) [با *bā*] | with, by.  
همراه *hamrah* (same way) |

### Examples.

اهل ایران بادست *ahl-i Irān bā dast mīkhurand* The people of Persia eat with their hands.

فرنگی ها با کارد و چنگال میخورند *Farangihā bā kārđ u changāl mīkhurand* the Europeans eat with knife and fork.

حکیمرا همراه بیار *hakīmrā hamrah bīār* bring the doctor with you.

چند نفر همراه شاه *chand nafar hamrāh-i Shāh Farangistān*  
 فرنگستان رفتند *raftand?* how many persons went with  
 the Shah to Europe?

برادرم همراهم بود *barādar-am hamrāh-am būd*, my brother  
 was with me.

همراه قافله رفتم *hamrāh-i qāfila raftam* I went with the  
 caravan.

باقافله رفتم *bā qāfila raftam* I went by caravan.

با جان و دل *bā jān u dil* with heart and soul.

هرچه میشود بشود *har chi mīshavad bishavad*, *bā Khudā-st.*  
 با خداست come what may, it is "with God".

با این همه علم باز *bā in hama 'ilm bāz khar ast* notwith-  
 خراست standing all this knowledge, he is an ass.

5) بی *bī* } without.  
 بدون *bidūn*

بی دوربین *bī dūrbīn* without a telescope.

بی زحمت *bī zahmat* without trouble.

بدون اطلاع من *bidūn-i ittilā'-i man bīrūn na-rou* with-  
 بیرون رو out my knowledge do not go out.

*bā* and *bī* are much used to form compound  
 adjectives, and *bī* also to form nouns and adverbs ex:

*bā safā* با صفا fine, lovely

*bā ittilā'* بااطلاع endowed with knowledge.

*bā masraf* بامصرف useful.

*bī safā* بی صفا ugly.

*bī ittilā'* بی اطلاع ignorant.

*bī masraf* بی مصرف useless.

*bīadabī* بی ادبی incivility.

*bīadabāna* بی ادبانه impolitely.

- 6) [جز *juz*]  
 الا *illā*  
 بجز *bi juz*  
 غیر از *gheir az*  
 باستثنا *bi istisnā* } except, besides.

## Examples.

کسی *gheir az man kasī namīdūnad bi*  
 نمیداند بجز دو نفر *juz du nafar az dūsthā-yi man*  
 از دوستهای من *besides myself nobody knows it,*  
*except two of my friends.*

خدا نیست خدا الا خدا *nīst khudā illā khudā* there is no  
 God but God.

همه کس از این کار *hama kas az īn kār rūzī and, bi*  
 راضی اند باستثنای *istisnā-yi banda* Everybody is  
 بند *pleased with this affair, except*  
 myself (*lit. the slave*).

- 7) [از *az*]  
 از راه *az rāh* by way of { from, out of,  
 از روی *az rū* from, according to, { by, of, (for)  
 (French *selon*)

از اصفهان آمدم *az Isfahān āmadam* I came from  
 Isfahan.

این اسب از دست میرود *īn asp az dast mīravad* this horse  
 gets out of hand.

این کتاب از سعدی *īn kitāb az Sa'ādī-st* this book is by  
 است Saadi.

از راهِ التفات *az rāh-i iltifāt* by way of kindness.

از روی کتابِ خوشخط *az rū-yi kitāb-i khush-khatt mashq*  
 مشق میکنم *mīkunam* I am doing exercises from  
 a well written book.

جمعیّت زیاد از مرد و زن *jam'iat-i zīād az mard u zan a*  
 large crowd of men and women.  
 از جان خدّت نمیترسی *az jān-i khud-at na-mītarsi?* do you  
 not fear for your life?

8) [ تا *tā* ]  
 [ الی *ilā* ] (arabic) } to, up to, until.  
 تا به *tā bi*

### Examples.

از طهران تا اصفهان *az Tahrān tā Isfahān chand farsakh*  
 چند فرسخ راه *rāh ast?* How many farsakhs is it  
 است from Tehran to Isfahan?

بین تفاوتِ راه از *bibin tafāvut-i rāh az kujā-st tā bi*  
 کجاست تا بکجا *kujā* see the difference (distance) of  
 the way from where to where (Hafiz).

معظم تا پُل برسد *muattal-am tā pūl birasad* I am wait-  
 ing till the money comes in.

تا ببینیم *ta bibinīm* until we may see.

از طهران الی قزوین *az Tahrān ilā Qazvin bist u panj*  
 بیست و پنج فرسخ *farsakh rāh ast* from Tehran to  
 راه است Kazvin the distance is 25 farsakhs.

از صبح تا شام *az subh tā shām* from morning till  
 night.

9) زیر *zīr*  
 زیر *bi zīr*  
 در زیر *dar zīr*  
 پا *pā* (foot)  
 پایین *pā'in* (at the foot)  
 دامن *dāman* (skirt)

} under, below, down,  
 at the bottom of.

## Examples.

زیر درخت *zīr-i dirākt* under a tree.

زیر لب حرف نزن *zīr-i lab harf na-zan* do not speak under your lip (indistinctly).

در زیر ده *dar zīr-i dih* below the village.

دامن کوه *daman-i kūh* on the skirts of the mountain.

پای منار *pā-yi manār* at the foot of the minaret (below the minaret).

پایین کوچه *pā'in-i kūcha* at the bottom of the street.

سر خودش را زیر انداخت *sar-i khudash-rā bi zīr andākht* he let his head sink.

10) از لا *az lā* through, across.

## Examples.

چادر شمارا از لای درختها دیدم *chādur-i shumā-rā az lā-yi dirakhthā dīdam* I saw your tent across the trees.

گلوله از لای نیها بشکار خورد *gulūla az lā-yi neihā bi shikār khurd* The bullet hit the game through the reeds.

11) بیرون *bīrūn* } outside.  
خارج *khārij*

## Examples.

بیرون شهر *bīrūn-i shahr* } outside the town.  
خارج شهر *khārij-i shahr*



- 12) نزد *nazd* (almost obsolete except in writing)

نزدیک *nazdik*  
 نزدیکی *nazdikī*  
 پهلو *pahlū* (side)  
 دم *dam* (breath)  
 لب *lab* (lip)  
 بیخ *bīkh* (root)

by, close by,  
 near, next to.

نزدیک شهر *nazdik-i shahr*  
 نزدیک بشهر *nazdik bi shahr*  
 نزدیکی شهر *nazdikī-yi shahr* } near the town.

پهلوی من بنشین *pahlū-yi man binshīn* sit by me.

دم دروازه *dam-i darvāza* near the gate.

لب دریا *lab-i daryā* near the sea (on the sea-shore).

طهران دامن کوه *Tahrān dāman-i kūh-i Alburz vāqī ast*  
 البرز واقع است *Tahrān is situated at the foot of the Elburz mountains.*

صندوق را بیخ دیوار بگذار *sandūq rā bīkh-i dīvār bugzār* place the box quite close to the wall.

- 13) پیش *pīsh*

قبل از *qabl az*  
 در پیش *dar pīsh*  
 پیش رو *pīsh-i rū* (before the face)  
 رو برو *rū bi rū* (face to face)  
 جلو *jilou* (bridle)

before, in  
 front of.

### Examples.

بیار پیش *bīār pīsh* bring (him) forward.

پیش از عید *pīsh az 'id*  
 قبل از عید *qabl az 'id* } before the festival.

دروا پیش کن *darrā pish kun* shut the door.  
 پیش روی قاضی *pish-i rūyi qāzī* } before the judge.  
 در پیش قاضی *dar pish-i qāzī* }

رو بروی من گفت *rū bi rū-yi man guft* he said so  
 before me.

پیشخدمت جلو رفت *pishkhidmat jilou raft* the servant  
 went in front.

فانوس را جلو ببر *fānūs-rā jilou bibar* carry the lan-  
 tern to the front.

14) پس *pas* (back)  
 پس از *pas az* } after  
 بعد از *ba'd az* } back, backwards, after.  
 عقب *'aqab* (heel)  
 پی *pei* (heel)

### Examples.

پس از عید نوروز *pas az 'id-i nourūz* } after the New  
 بعد از عید نوروز *ba'd az 'id-i nourūz* } Year festival.

کتاب را پس بده *kitābrā pas bidih* give the book back.  
 بقاطرچی بگو جلو *bi qātīrchī bigū jilou biravad yā 'aqab*  
 برو یا عقب *bimānad* tell the muleteer to go to  
 بماند the front or to keep at the back.

پشت *pusht* (the back)  
 پشت سر *pusht-i sar* (the back of the head) } behind.

### Examples.

پشت پرده *pusht-i parda* behind the curtain.  
 پشت سرم چه *pusht-i sar-am chi kār mīkuni?* what are  
 کار میکنی you doing behind my back (my head).

پشت هم *pusht-i ham* one after (behind) the other.  
 رفت پی کره *raft pei-i kara* he went to fetch (lit. after)  
 butter.

15) رو برو *rū bi rū* } opposite.  
 مقابل *muqābil*

رو بروی مسجد *rū bi rū-yi masjid* } opposite the  
 مقابل مسجد *muqābil-i masjid* } mosque.

16) دور *dour*  
 دورادور *dourādour* (all round) } around.  
 اطراف *atrāf* } (surroundings)  
 حوالی *havālī*

فوج دورادور شهر *fouj dourādour-i shahr* *harakat mīkunad*  
 حرکت میکند the regiment is marching all round the  
 town.

اطراف شهر بیابان *atrāf-i shahr biābūn ast* all round the town  
 است there is desert.

از حوالی دریا *az havālī-yi daryā bi jangal rāsīdīm*  
 جنگل رسیدیم from the neighbourhood of the lake we  
 reached the forest.

گلها را دور حوض، *gulhārā daur-i houz bichīn* place the  
 بچین flowers round the tank.

17) برای *barāyi*  
 از برای *az barāyi*  
 محض *mahz*  
 بجهت *bi jihat-i*  
 واسطه *vāsita* (middle)  
 بواسطه *bi vāsita*  
 خاطر *khātir* (mind) } for, on account of, be-  
 cause of, out of.

## Examples.

- برای تو آمدم *barāyi tu āmadam* I came for you.  
 اسب از برای وزیر آوردند *asp az barāyi vasīr āvardand* they brought  
 a horse for the minister.  
 بهت تاریکی *bi jihat-i tārīkī* on account of the darkness.  
 بواسطه ارتفاع کوهها *bi vāsita-yi irtifā'-i kūhhā* on account of  
 the height of the mountains.  
 چای واسطه *chāi vāsita-yi khānum kujā-st?* where is the  
 خانم تجاست tea for the lady?  
 محض احترام *mahz-i ihtirām* out of respect.  
 محض خاطر خانم *mahz-i khātir-i khānum* for the lady's sake.

## 7. CONJUNCTIONS.

The Conjunctions mostly used are the following:

- اگر *agar* if  
 وگر *vagar* and if  
 وگرنه *vagarna* and if not, otherwise  
 مگر *magar* but, however  
 و *va, u* and  
 هم *ham* } also  
 نیز *nīz* }  
 که *ki* that  
 چراکه *chirā-ki* } because  
 زیراکه *zīrā-ki* }  
 بنا بر اینکه *binā bar īn-ki* in consequence of  
 اما *ammā* }  
 ولی *valī* } but  
 ولیکن *va līkan* }  
 لیکن *līkan* or *lūkin* }

که از بس *az bas ki* since (causal)

نه — نه *na — na* neither-nor

القصه *al qissa* { well, in short  
خلاصه *khulāsa*

بلکه *balki* perhaps

با وجود اینکه *ba vujūd-i īnki* { in spite of, although  
اگرچه *agarchi*

هر چند (که) *har chand* however much

پس *pas* consequently

بعد *baʿd* afterwards

یا *yā* or

یا — یا *yā — yā* either — or

خواه — خواه *khāh — khāh* either — or

چه — چه *chi — chi* what with — and

چون *chun* when

از آنکه *az ān ki* since

از وقتیکه *az vakhṭi-ki* since

طوریکه *touri-ki* thus

همین که *hamīn-ki* as soon as.

If و, is used to connect two words which together form one notion, it is pronounced *u*, otherwise it is always pronounced *va*, ex: شب و روز *shab u rūz*, night and day, مرد و زن *zan u mard*, woman and man, گرد و خاک *gard u khāk* dust. — but: صندوقها و کتابها *kitābhā va sandūqhā va sandalīhā* books and boxes and chairs.

If a Dependent Clause begins with اگرچه *agarchi* although, the Principal Clause is, contrary to the rule in most European languages, generally introduced by اما *ammā* or لیکن *likan* but, باز *bāz* yet ex: اگرچه این را ندانست:

اما خیلی با کمال است *agarchi in-rā na-dānist, ammā kheiī bā kamāl ast* although he did not know this, (yet) he is very accomplished, اگرچه خلاف کرده است باز آدم

خوبی است *agarchi khilāf harda ast, bāz ādam-i khūbi-st.* though he has failed, (yet) he is a good man.

### 8. ADVERBS.

There are no Adverbs properly so called in Persian. Nouns with or without prepositions and especially adjectives are used adverbially.

Examples of nouns with prepositions  
used as adverbs.

از حد *az hadd* unlimitedly

با احتیاط *bā ihtiyāt* carefully

بخیبی *bi khubi* well

بی ملاحظه *bī mulāhaza* without paying attention to

Examples of nouns without prepositions  
used as adverbs.

آسودگی *āsūdagi* safely

یاواشگی *yavāshagi* gently (vulgar)

راحت آمدیم *rāhat āmadīm* we came comfortably

Adjectives used adverbially require no explanation.

The Arabic adverbs in *ān*, as e. g. یقیناً *yaqīnan*

certainly or مثلاً *masalan* by way of example, etc., form a special class. They will be dealt with in the chapter on the Arabic element in Persian p. 72.

## 9. CONSTRUCTION.

The order of the parts of a simple sentence is, generally speaking, the same as in *Latin*, i. e. subject — object — verb. ex: اسپ جو میخورد *asp jou mīkhurad* (equus hordeum edit) the horse eats barley.

When there are two objects in a sentence, the accusative generally precedes the dative. ex: پدرم کتابرا داد *padar-am kitābrū bi man dād*, my father gave me the book.

If however the accusative forms a part of the verb, it stands in close connection with the latter *after* the dative. ex: ما سلام شخصی با گفت *shakhsī bi mā salām guft* somebody saluted us.

In cases where the *object* is a *pronoun* in English, it is *mostly omitted* in Persian. ex: دوست ندارد *dūst na dārad* he does not like *it*

نمیگذارد *na-mīguzārad* he does not let *me* (do it)

نداریم *na-dārīm* we have not got *it* or *any*

پاک کن *pāk kun* clean *it*

میخواهم بفروشم *mīkhāham bifurūsham* I want to sell *it*

دیگر نمیکنم *dīgar na-mīkunam* I shall not do *it* again

ندیدیم *na-dīdīm* we did not see *him*.

The *Verb* is almost always placed at the end of the sentence.

A few verbs sometimes precede their datives. There are: دادن *dadan* to give, گفتن *guftan* to say, رفتن *raftan* to go, رسیدن *rasīdan* to arrive, سپردن *supurdan* to entrust, ex:

را رسیدیم لار رفتیم *raftīm Lār, rasīdīm*

*bi urdū, chādūr zadīm.* We went to Lar, we reached the camp, we pitched the tents.

پولرا داد بی فقیر *pūlrā dud bi faqīr* he gave the money to the poor man.

گفتم بنوکر *guftam bi noukar* I said to the servant.

برو بازار *birou bāzār* go to the market.

When the nominative of a sentence is the plural of an inanimale object, the verb is frequently used in the singular ex:

همه مبیل و اسباب ما در سفر شکسته شد *hamā yi mubīl u asbāb-i mā dar safar shikasta shud*, all our furniture and things were broken on the journey. — جنگلهای مازندران در این فصل سالم نیست *jangalhā-yi Māzandarān dar īn fasl sālīm nīst*, the forests of Mazandaran are not healthy in this season.

The oblique narration is hardly ever used in Persian. The words of another person are generally quoted in direct speech and introduced by *که* *ki* ex: میگوید که *mi-guyad ki* دیروز آمدم *dīrūz āmadam*. He says he came yesterday *kišt*? he asked who that person was. — گفتند که میخواهیم *guftand ki mikhāhīm* صبر بکنیم *sabr bi-kunīm*, they said they wanted to wait.

After گفتن *guftan* to say the conjunction *ki* is often omitted ex: گفت فردا میایم *guft fardā miāyam* he said he would come tomorrow.

A construction resembling the oblique narration appears to be sometimes used when speaking of a given order; ex: بگو بیاید اینجا *bigū būyad īnjā* tell him to come here *hukm* حکم دادم اردو را بر لب دریاچه بزنند



*dādam urdūrā bar lab-i daryūcha bīzanand.* I gave orders that they should pitch the camp on the bank of the lake.

In the above examples the forms بیاید *bīāyad* and بزنند *bīzanand* may be quite correctly regarded as imperatives. If this view be taken, the oblique narration may be said not to exist in Persian.

### *Dependent Sentences.*

Dependent sentences are generally introduced by the conjunction که *ki*, which however may be omitted. ex: میخواستم بیاید *mīkhāstam bī-āyad*, I wish he had come.

### *Interrogative Sentences.*

*Interrogative sentences* are sometimes marked by the interrogative particles مگر *magar* or آیا *āyā* ex: مگر تو *magar tu* سیدی *Seiyid-i?* are you a Seyid? (descendant of Muhammed). آیا دیروز آمدی *āyā dīrūs āmadī?* did you come yesterday?

مگر *magar* may also be placed at the end. ex: دیوانه *divāna* شده *shuda-i* مگر *magar?* have you gone mad?

Another way of marking the interrogation is the adding of یا نه *yā na?* or یا خیر *yā kheir* or not. ex: پول داری یا نه *pūl dārī yā na?* have you got money or not? یا خیر *yā kheir?* شما فارسی حرف میزنید *shumā fārsī harf mīzanīd*

In most cases however no interrogative particle is used, the tone of the voice alone being sufficient.

All interrogative pronouns immediately precede the verb and are strongly accentuated. ex: حضور که بود *ḥuzūr ke būd*

*hustūr kī būd?* who was in the (royal) presence? این  
 کدام شخص است *in ichāna-yi kudām shakhs ast?*  
 whose house is this? این اسپ کیست *in asp-i kī-st?*  
 whose horse is this? راه چند فرسخ است *tā shahr  
 chānd farsakh rāh ast?* how many farsakhs is it to the  
 town? این راه چند فرسخ است *tūl-i in rāh chand  
 farsakh ast?* How many farsakhs long is this road? دیشب  
 کجا بودی *dishab kujā būdi?* where were you last night?

#### 10. THE ARABIC ELEMENT IN PERSIAN.

Through the influence of Muhammedanism a great number of Arabic words have been introduced into Persian. As these words have preserved their own orthography and to some extent their Arabic inflexion, a certain acquaintance with Arabic grammar is clearly essential to the mastery of Persian. Students are therefore recommended to acquire some knowledge of Arabic and especially of the *Arabic verb* which is fully explained in any Arabic grammar. We shall here restrict ourselves to a few remarks on the *Arabic duals, plurals, adverbs and phrases* embodied in Persian.

#### Arabic Duals.

The *arabic dual* is used with words denoting things of which not more than two are supposed to exist. It is formed by adding *ein* to the singular ex:

Singular.

جانب *jānib* side

طرف *taraf* side

Dual.

جانبین *jānibein* both sides

طرفین *tarafein* both sides

کون <i>koun</i> existence	کونیں <i>kounein</i> both existences
عالم <i>‘ālam</i> world	عالمین <i>‘ālamein</i> both worlds
ید <i>yad</i> hand	یدیں <i>yadein</i> both hands
والد <i>vālid</i> parent	والدین <i>vālidein</i> both parents
حرم <i>haram</i> sanctuary	حرمین <i>haramein</i> both sanctuaries (Mekka & Medina)
نور <i>nūr</i> light	نوریں <i>nūrein</i> both lights (sun and moon).

### Arabic Plurals.

*Arabic plurals* are very much used both in writing and in speaking. They may be divided in two classes: *regular* and *irregular* or *broken plurals*.

1) The regular plurals are formed from the singular by adding *in* for the masculine; and for the feminine gender by changing the termination *u*, *at* into *āt*, *āt*; for the neuter by adding *āt*.

#### Examples of regular Arabic Plurals.

##### Masculine.

Singular.	Plural.
حاضر <i>hāzir</i> present.	حاضریں <i>hāzirīn</i> those present.
سایر <i>sāir</i> other	سایریں <i>sāirīn</i> the others
مکبوس <i>mahbus</i> prisoner	مکبوسین <i>mahbūsīn</i> the prisoners
مسافر <i>musāfir</i> traveller	مسافریں <i>musāfirīn</i> the travellers
ناظر <i>nāzir</i> one who sees.	ناظریں <i>nāzirīn</i> those who see.

## Feminine and Neuter.

## Singular.

## Plural.

حيوان *heivān* animalحيوانات *heivānūt* animalsحضرت *hazrat* Highnessحضرات *hazarāt* gentlemenساعت *sā'at* hourساعات *sā'āt* hours.

Sometimes the ending *āt* is added to a plural, which gives it the meaning of "all sorts of" ex: جواهر *jouhar* precious stone, simple plural جواهر *javāhir* precious stones; double plural جواهرات *javāhirāt* all sorts of precious stones.

In imitation of these regular plurals of arabic feminines, Persian nouns in *ish* frequently form their plurals in *āt* ex:

## Singular.

## Plural.

فرمایش *farmāyish* an orderفرمایشات *farmāyishāt*نگارش *nigارش* epistleنگارشات *nigārishāt*.

The arabic plural of persian nouns in *a* as

## Singular.

## Plural.

نوشته *navishta* letterنوشته‌جات *navishtajāt*کارخانه *kārkhāna* factoryکارخانه‌جات *kārkhānajāt*میوه *mīva* fruitمیوه‌جات *mīvajāt*

has been mentioned pp. 14 and 15.

Arabic plurals of some other persian words occasionally occur in the spoken language, though more often in writing, ex:

## Singular.

## Plural.

ده *dih* villageدهات *dihāt*باغ *bāgh* gardenباغات *bāghāt*

کوهستان *kūhistān* mountain-range      کوهستانات *kūhistānāt*

شمران *Shimrān* a district near Teheran      شمرانات *Shimranāt*

گیلان *Gilān* a province on the Caspian Sea.      گیلانات *Gilānāt*

2) The *broken* or *irregular* plurals are so numerous and anomalous, that it is impossible here to enter into a full explanation of them. They belong rather to the dictionary than to the grammar. In the vocabulary at the end of this work the broken plurals will be marked, and should be committed to memory as well as the corresponding singulars.

The number of broken plurals entirely depending on the whim of the writer or speaker, is unlimited.

Though an exhaustive list of broken plurals cannot be given here, yet some of those most frequently used are added as examples:

## Singular.

## Plural.

شجر *shajar* tree

اشجار *ashjār*

برج *burj* tower

بروج *burūj*

قنات *qanat* subterranean

قنوات *qanavāt*

watercourse

ساحل *sūhil* coast

سواحل *savāhil* <sup>1)</sup>

لوطی *lūtī* a good for

الواط *alvāt*

nothing

فاکهه *fakiha* fruit

فواکه *favākih*

مسجد *masjid* mosque

مساجد *masājid*

لون *loun* colour

الوان *alvān*

1) From this plural *savāhil*, coasts, is derived the name of the language of the eastern coasts of Africa: Savāhili (Suaheli)

قسم <i>qism</i> kind	اقسام <i>aqsām</i>
اسم <i>ism</i> name	اسامی <i>asāmī</i>
ملك <i>milk</i> landed property	املاك <i>amlāk</i>
مملكت <i>mamlakat</i> province	ممالك <i>mamālīk</i>
معبر <i>ma'bar</i> passage	معابر <i>mā'ābir</i>
ولد <i>valad</i> child	اولاد <i>oulād</i>
طفل <i>tifl</i> infant	انفال <i>atfīl</i>
امر <i>amr</i> affair, an order	امور <i>umūr</i>
امير <i>amīr</i> chief	امرا <i>umarā</i>
فقير <i>faqīr</i> indigent	فقرا <i>fuqarā</i>
وزير <i>vazīr</i> minister	وزرا <i>vuzarā</i>
حكيم <i>hakīm</i> doctor	حكما <i>hukamā</i>
طبيب <i>tabīb</i> physician	اطبا <i>atibbā</i>
قانون <i>qunūn</i> law	قوانين <i>qavūnīn</i>
مكان <i>makān</i> place	اماكن <i>amākin</i>
بهيمه <i>bahīma</i> beast	بهايم <i>bahāyim</i>
وحش <i>vahsh</i> wild beast	وحوش <i>vuhūsh</i>
طير <i>teir</i> bird	طيور <i>tuyur</i>
قوم <i>qoum</i> nation	اقوم <i>aqvām</i>
طايفه <i>tayifa</i> tribe	طوايف <i>tavāyif</i>
ملت <i>millat</i> community	ملل <i>milal</i>
دكان <i>dukkan</i> shop	دكاكين <i>dakākīn</i>
سبب <i>sabab</i> thing; reason	اسباب <i>asbab</i>
يوم <i>youn</i> day	ايام <i>ayyam</i>
بلد <i>balad</i> town	بلاد <i>balād</i>
خادم <i>khādim</i> servant	خدام <i>khuddām</i>
شخص <i>shakhs</i> person	اشخاص <i>ashkhhās</i>
قلب <i>qalb</i> heart	قلوب <i>qulūb</i>
بندر <i>bandar</i> port	بنادر <i>banādir</i>

## A d v e r b s.

*Arabic adverbs* are formed by adding the accusative ending *أ an* to the noun or adjective ex:

## A d v e r b s.

تقريب *taqrīb* approach

تقريباً *taqrīban* approximately.

فرض *farz* supposition

فرضاً *farzan* supposing

ابد *abad* eternity

ابدأ *abadan* never

مثل *masal* example

مثلاً *masalan* for instance

غالب *ghālib* most

غالباً *ghāliban* mostly

مستقيم *mustaqīm* straight

مستقيماً *mustaqīmam* straight

اقل *aqall* least

اقلاً *aqallan* at least

مجدد *mujaddad* renewed

مجدداً *mujaddadan* renewedly

## G e n d e r.

The *Arabic Gender* is sometimes used with Arabic adjectives, especially in writing ex:

این زن در شهر مشهوره شد *in zan dar shahr mash-hūra shud*, this woman became celebrated in the town.  
چهار جهت *jihāti arba'a* the 4 points of the compass.

It is, however, never necessary to use it in speaking.

*Some Arabic Locutions commonly used in Persian.*

بين الاثنين *bein ul isnein* between the two  
كالنقش في الحجر *ka an-naqshu fl' hajar* like the  
carving on the stone

وقس على هذا *va qis 'alā hāzā* and conclude from  
this

وغيره *va gheira* etc.

على هذا القياس *'alā hāzā 'l qīās* in the same way  
(lit. by this analogy)

والله *v'Allāhi* or *v'Allāh* | by God  
بالله *b'illāhi* or *l'illāh* |

والله اعلم *v'Allāhu a'lam* and God knows best

الله اكبر *Allāhu akbar* God is great

استغفر الله *istaghfir Ullāh* may God forgive,  
God forbid

بارك الله *bārik Allāh* may God bless you,  
bravo.

ان شاء الله *in shā Allāh* if God will

ما شاء الله *mā shā Allāh* as God will

بسم الله *b'ism Illāh* in God's name

بسم الله الرحمن الرحيم *b'ism Illāh ar Rahmān ar Rahīm*  
in the name of God the Mercy-  
ful, Bountiful.

الحمد لله *al hamdu l'illāh*! praise be to God!

لا حول ولا قوة الا بالله *lā houla va lā qūvata illā b'illāh*  
there is no help nor strength  
except in God.



يا امير المؤمنين *yā Amīr ul Mu'minīn!* O Lord of  
the Believers! (Alī)

يا سيد الشهداء *yā Seyid ash Shuhadā!* O Prince  
of Martyrs! (Husein)

يا سيد المرسلين *yā Seyid ul Mursilīn!* O Prince of  
Prophets'. (Muhammad)

يا علي *yā 'Alī!* o Alī!

يا علي مدد *yā 'Alī madad!* o Alī help! (der-  
vishes cry)

نعوذ بالله *na'ūzu b' Illāh!* let us take refuge  
to God!

بينى و بين الله *beinī va bein Ullāh* between me  
and God (truly)

مع هذا *ma' hāzā* all the same (lit. with  
this)

لهذا *li hāzā* therefore

هكذا *hakizā* thus

على الاتصال *'alā 'l ittisāl* continually

لا ينقطع *lā yanqati'* without interruption

لم يزرع *lam yuzra'* uncultivated (land)

بعينه *bi 'einih* exactly alike (lit. as its eye).

# CHAPTER III.

## DIALOGUES.

	<i>Dīd u bāzīd.</i>	<i>Visiting.</i>
دید و باز دید	آقا تشریف دار؟	Is your master at home?
بلی آقا خانه است	Dālī, aghā khāna ast.	Yes, my master is at home.
سوار شدند بیرون تشریف بردند	savār shudand, birūn tashrīf burdand.	He (they) <sup>1)</sup> has mounted, has gone out riding.
اندرون رفته است	andarūn rafta ast.	He is gone into the harem.
خلعت کرده اند	khalfat kardā and. <sup>1)</sup>	He has gone into his private apartment.
بسم الله بفرمائید	b'ism Illah, bifarmāyīd!	In the name of God, please walk in.
خوش آمدید صفا آوردید	khush āmadīd, safā avurdīd.	You are welcome, you have brought happiness.
بفرمائید بنشینید	bifarmāyīd binshīnīd.	Pray be seated.

1) Here the plural is used instead of the singular to denote respect.

سلام عليكم	salāmum aleikum!	Peace be with you!
عليكم السلام	aleikum assalām!	With you be peace!
احوال شريف چه طور است	ahval-i sharif chi tour ast?	How are you? (lit. How is your august health?)
الحمد لله	al hamdu l'Illah.	Praise be to God! (i. e. Quite well, thank you.)
انشاء الله احوال شريف سرکار	in shā Allah ahvāl-i sharif-i sarkār kheilī khūb ast.	I hope (If God will) your (worship's) august health is very good.
الحمد لله از التفات سرکار	al hamdu l'Illah, az iltifat-i sarkār.	Thank God, by your kindness.
از مرحمت جناب عالی بسیار خوب است	az marhamat-i janāb-i āli bis-yār khub ast.	By your Excellency's kindness, very good.
خیلی زحمت کشیدید	kheilī zahmat kashīdīd.	You have had much trouble.
زحمتی نیست راحت است	zahmatī nīst, rāhat ast.	It was no trouble, it was a pleasure (rest).
فریدا به بنده منزل تشریف خواهید آورد	fardā bi banda-manzil tashrif khāhīd āvurd?	Will you come (bring honour) to my (the slave's) house?

in sha Allāh sharaḥyāb mi-  
shavam

agar māni'y peida nashavad,  
khidmat-i sarkār mirasam.

parīūz, ki sarkār bi manzil-i  
banda taḥrīf āvurda budid,  
man hamān vakht manzil-i  
sarkār rafta budam.

asāūs mikhurem ki mulāqāt-i  
sarkār muyassar na shud; az  
badbakhtī-yi man bud.

bachahā! chāi biārid!  
qalīān meil mīfarmāyid, ya  
sigār biārand?

I hope (if God will) to have  
the honour.

If I am not prevented, I will  
come to you (will wait upon  
you).

The day before-yesterday,  
when your worship had come  
to the slave's dwelling, at  
that moment I had gone to  
your Excellency's house.

I am sorry that I did not meet  
(did not obtain a meeting  
with) your Excellency. It  
was my ill-luck.

Servants! (children) bring tea.  
Will you have a Kalian<sup>1)</sup>,  
or shall they bring cigars?

1) The Persian water-pipe or hubble-  
bubble.

انشاء الله شرفیلب میشوم

اگر مانعی پیدا نشود خدمت  
سركار میروسم

پریروز که سركار بمنزل بنده تشریف  
آوردند بودید من همان وقت  
منزل سركار رفته بودم

افسوس میخورم که ملاقات سركار  
میسترنشد از بد بختی من

بچه ها چای بیارید  
قلیان میل میفرمائید یا سیکار  
بیارند

بقلیان هنر عادت نکرده ام	bi qalīan hanuz ādat na girifta am.	I have not yet got used to a Kalian.
یک قلیان کدوی با سلیقه چاق کن بیار صاحب ببیند	yak qalīan-i kadūy bā salīqa chaq kun, sāhib bibīnad.	Get ready a gourd Kalian with great care, so that the gentleman may try (see) it.
شربت بیار قهوه شیون بیار	Sharbat bīār, qahve-yi shīrīn bīār.	Bring something to drink (sherbet), bring sweet coffee.
قدوی میل میفرماید از این شیونی	qadrī meil mīfarmāyīd az īn shīrīnī?	Will you take some of these sweets?
مرحمت شما واد همه چیز خوردم	marhamat-i shumā zīād! hama chīz khurdam.	Thank you! (your kindness is great!) I have eaten of everything.
حالا دیگر رفع زحمت میکنم	hala dīgar rafʿ-i zabmat mīkunam, murakkhas mīshavam.	Now I will remove the cause of trouble, I will take my leave.
مخلص میشوم		
باین زودی تشریف میبرید	bi īn sūdī tashrīf mībarīd?	You wish to go so soon?
ببخشید جاتی ودمه دارم	bībakhshīd, jāy vaʿda dāram.	Excuse me, I have promised to go somewhere else.
خدا حافظ	Khudā hafīz!	Goodbye, (God keep you)

خدا حافظ شما	Khuda hâfiz-i shumâ!
لطف شما زیاد	lutf-i shumâ ziyâd!
انتفات شما زیاد	iltifat-i shumâ ziyâd!
مهرمت شما زیاد	marhamat-i shumâ ziyâd!
محبت شما زیاد	mahabbat-i shumâ ziyâd!
عزت شما زیاد	izzat-i shumâ ziyâd!
سایه شما کم نشود	sâya-yi shumâ kam na shavad!
دست شما درد نکند	dast-i shumâ dard na kunad!
از لطف شما	az lutf-i shumâ!
از انتفات شما	az iltifat-i shumâ!
از شفقت شما	az shafaqat-i shumâ!
از توجه شما	az tavajjuh-i shumâ!

Goodbye!

Thank-you (your favor is great).

Thank-you (your kindness is great).

Thank-you (your benevolence is great).

Thank-you (your friendship is great).

Thank-you (your glory is great).

Thank-you (may your shadow never grow less.)

Thank-you (may your hand not hurt you!)

Thank you (by your favor).

Thank you (by your kindness).

Thank you (by your mercy).

Thank you (by your condescension).

*Ahvāl purē.**Asking after health.*

احوال شریف شما امروز چه طور  
است

ahvāl-i sharīf-i shumā imrūz  
chi tour ast?

قدری کسمل

qadrī kasil am.

قدری ناخوشم

qadrī nākhush am.

خدا نکند

Khudā na kunad!

چه کسالت دارید

chi kasālat darīd?

چند روز است سرم درد میکند

chand rūz ast sar-am dard

و مزاجاً کسل هستم

mikunad va mizājan kasil  
hastam.

دیشب چه طور گذشت

dishab chi tour guzasht?

بواسطه کم خوابی دیشب خیلی

bi vāsita-yi kamkhābī-yi dī-

کسل هستم و از امروز صبح

shab kheilī kasil hastam, va  
az imrūz subh dard-i sar

درد سر شدت گرفته است

shiddat kardā ast.

How is your august health  
to day?

I am rather unwell.

I am rather ill.

God forbid! (may God not  
do it!)

What indisposition have you?  
For several days I have had  
a headache and my health  
has not been good.

What kind of a night did  
you have? (How did last  
night pass?)

I am feeling very tired be-  
cause I slept little last night,  
and since this morning my  
head-ache has become vio-  
lent.

نقص شمار ببینم تپ نداشته

باشید

در این فصل هوا بسیار بد و

مورث امراض ساخت است

اینجاها در چشم م خیلی

فراوان است

من م چند روز است مبتلا به

تپ و نوبه سخت بودم

معلوم است چایده باشید

بلی آقا بشکار رفته از گوما عرق

تپ کرده بودم سرما خوردم زکام

شدم و قتیکه بخار رسیدم سر

درد گرفت و نوبه آمد و لرز

کردم وقت صبح نوبه شدیدی

nabz-i shumārā bibīnam, tap  
na dāshta bāshid.

dar in fael havā bisyār bad  
va mūrīs-i amrāz-i sakht ast.  
īnjāhā dard-i chashm ham  
kheili farāvān ast.

man ham chand rūz ast mub-  
talā bi tap va nouba-yi sakht  
būdam.

ma'lūm ast chāide bāshid.  
Bālī āghā, bi shikār rafta az  
garmā araq-i zīād karda bū-  
dam va sarmā khurdam,  
zukkām shudam. vakht-i  
bi manzil rasidam, sar-am  
dard girift va nouba āmad  
va larz kardam. vakht-i subh  
bi nouba-yi shadidi va tap,

Let me feel (see) your pulse,  
I hope you have no fever.

In this season the air is very  
bad, and is the cause of se-  
rious illnesses. In these parts  
also bad eyes are very com-  
mon.

I also have been troubled with  
fever and strong intermittent  
fever for some days.

You must have caught a cold.  
Yes, sir, I had gone out shoo-  
ting, and had perspired very  
much on account of the heat.  
I then took a chill and caught  
cold. When I got home, my  
head began to ache, and I  
shivered. The next morning  
I had strong intermittent fe-



و تنپ که مرض این ولایت است  
دوچار شدم بسیار بد و بکسلت  
کدشت

وقت صبح چه طور بودید

تنپ تا صبح طول کشید صبح  
با سوزن شدیدی از خواب  
برخاسته حکیمرا خواستم معالجه  
کرد

دوا بشما داد یا خیر

حبّ کنه کنه داد

شب دیگر م بار نوبه کردم صبح  
بهتر شدم

الحمد لله  
بسیار جلی شکر است

دیروز باجهت نوب دا خیلی

ki maraz-i in vilāyat ast,  
duchār shudam; bisyār bad  
va bi kasālat guzasht.

vakht-i subh ohi tour būdid?

tap tā subh tūl kashīd; subh  
bā sardard-i shadīdī az khāb  
barkhāsta hakīm-rā khāstam,  
muʿālīja kard.

davā bi shumā dād yā kheir?

habb-i gana-gana dād.  
shab-digār ham bās noubē  
kardam, subh bihtar shudam.

al hamdu l'illah!  
bisyār jā-yi shukr ast.  
dīrūz bijahat-i dard-i dīl kheilī  
khashtā būdam. chūn atībā

ver, which is the illness of  
this country. I felt very ill  
and weak.

How were you in the morning?

The fever lasted till the mor-  
ning; I woke early with a  
very bad head-ache, and sent  
for the doctor, who cured me.

Did he give you any medi-  
cine?

He gave me a quinine-pill.

In the evening I had fever  
again; in the morning I felt  
better.

Praise be to God!  
It is a cause of thankfulness.  
Yesterday I felt very tired  
because I had indigestion

man' as mlva va turehi  
karda and, hich chi's sarf  
na shud, gardiah-i bāgh bi-  
masa būd va mial-i shakha-i  
rūsadār būdam.

خسته بودم چون اطباء منع از  
میوه و ترشی کرده اند هیچ  
چیز صرف نشد گردش بلغ  
بیمه بود و مثل شخص روزگار  
بودم

Imrūs āhvāl-am al hamdu l'  
Illah khūb ast. hakīm az  
man khūn girifta ast; guft:  
bāyad biravid istihmām-i  
āb-i garm-i ma'dani bina-  
māyid.

امروز احوال الحمد لله خوب  
است حکیم از من خون گرفته  
است گفت باید بروید استحمام  
آب گرم معدنی بنسازید

dandānsāz-i khūbi dār Tahrān  
haat?  
yak dandānsāz-i farangī haat  
va dallākha-yi irāni ham dan-  
dan-kashi mikunand.

دندان ساز خوبی در طهران  
هست  
یک دندان ساز فرنگی هست و  
دلاکهای ایرانی هم دندان کشی  
میکند

(lit. pain at the heart). As  
the doctors had forbidden  
me to eat fruit or anything  
acid, I could not eat any-  
thing. My walk in the gar-  
den gave me no pleasure,  
and I was like one who is  
fasting.

Today, praise be to God! my  
health is good. The doctor  
bled me. He said "You must  
go and take baths of warm  
mineral water".

Is there a good dentist in  
Teheran?

There is a European dentist  
there, and the Persian bar-  
bers also extract teeth.

آب و هوا	âb u havâ.	<i>The Weather.</i> (lit. Water and Air).
امروز هوا بسيار صاف و في ليل روم است چلي شگر بسيار است	imrûz havâ bisyar saf va bi abr u mih ast, ja-yi shukr-i bisyar ast.	To-day the air is very clear, and there are neither clouds nor mist. It is a cause of much thankfulness.
هوای مازندران هر مه و تارک است رطوبت آن ولایت مشهور است	havâ-yi Mazandarân pur mih va târik ast; rutubat-i ân vilâyat mashhûr ast.	The air of Mazandarân is very cloudy and dark; that pro- vince is known for its mois- ture.
منتظر هستم که هوا باز شود	muntasir hastam ki havâ bâz shavad.	I am waiting for the air to become clear.
شب باران و باد شدیدی آمد	shab bârân va bâd-i shadîdî âmad.	In the evening it rained, and there was a strong wind.
دیشب باران و رعد و برق شدیدی بود و قدری تگرگ م بارید حالا باران ایستاده است و هوا باز شد	dîshab bârân va ra'âd va barq-i shadîdî bud va qadri tagarg 'ham bârîd. halâ bârân istâda ast va havâ bâz shud.	Last night it rained, thun- dered, and lightened; it also hailed a little. Now the rain has stopped and the air has become clear.

چند روز پیش از تشریف آوردن

شما اینجاها خیلی سرد بود  
کوههای بلند اطراف را برف

زده بود و آب یخ بسته بود

یخ در ایران بسیار است یا کم

اغلب جاها پیدا میشود اهل

ایران در یخچال انبار میکنند  
وقت تابستان توی آب خورن

می اندازند

دیروز حوالی صبح باد سخت

وزید و هوا پوشیده از ابر شد

بیم باران بود اما الحمد لله

نیارید

امروز هوا گرم و پوشیده از ابر و

خفه است

chand rûz pîsh az tashrif  
âvordan-î shumâ in jahâ kheilî  
sard bud. kuhhâ-yi buland-î  
strâf-râ barf zâde bûd va âb  
yakh basta bud.

yakh dar Irân bisyar ast yâ  
kam?

aghlab-î jahâ peidâ mishod ahl  
ahl-î Irân dar yakhchâl am-  
bâr mikunand, vakht-î tabis-  
tân tû-yi âb-î khurdan mî-  
andâzand.

dîrûz havâk-î subh bâd-î  
sakht vazîd va havâ pûshida  
as abr shod; bim-î bârân  
bûd, ammâ al hamdu l'Allah  
na, bârîd.

imrûz havâ گرم va pûshida  
as abr va khafa ast.

A few days before your arrival it was very cold in these parts. It had snowed on the high mountains near by, and the water was frozen.

Is there much ice in Persia or little?

It is found in most places. The Persians keep it in an ice-cellar, and in the summer-time they put it in their drinking-water.

Yesterday at daybreak a strong wind was blowing, and the sky was cloudy. It looked like rain, but, thank God, it did not rain.

To day it is warm and the weather is cloudy and oppressive.

subh havâ bisyâr bad bud,  
pûshida az abr va diltang va  
khafa. bârân muttasil mibâr-  
rid, gâhi shadid, gâhi khafif.

This morning the weather was  
very bad, it was cloudy,  
dreary, and oppressive. It  
rained unceasingly, some-  
times much, sometimes little.

muntazir-i istâdan-i bârân has-  
tam.

I am waiting for the rain to  
stop.

bârân nam nam miâyad, ouqât-  
am-râ talkh mikunad.

The rain comes down steadily.  
It depresses me. (lit. it ma-  
kes my times bitter).

dar safar-i kuhistân bârân mu-  
baddal bi barf shud. barf-i  
zladî bârid. bi vâsita-yi ir-  
tifâ'-i kûhha âftâb hich bi  
zamin na mitâbid.

On our journey across the  
mountains, the rain turned  
to snow. It snowed very  
much. On account of the  
height of the mountains, the  
sun did not shine at all on to  
the ground.

ab-i rûdkhâna az kasrat-i bâ-  
rân gîl-âlûda ast.

The water of the river is muddy  
on account of the excess of  
rain.

صبح هوا بسيار بد بود پوشيده  
از ابر و دلتنگ و خفه باران  
متصل ميباريد گاهي شديد گاهي  
خفيف

منتظر ايستادن باران هستم

باران نم نم ميآيد اوقاتم را تلخ  
ميكند

در سفر كوهستان باران مبتدل به  
برف شد برف زلالي باريد  
بواسطه ارتفاع كوه ها آفتاب  
هيچ زمين نميتايد

آب رودخانه از كثرت باران گل  
آلوده است

هوا از گرد و غبار تیره و تاریک است	havā az gard u ghubār tīra va tār ast.	havā az gard u ghubār tīra va tār ast.	The air is dark with the dust.
باد از جلو است	bād az جلو ast.	bād az jilou ast.	The wind is (blowing) from the front.
باد از عقب میوزد	bād az عقب ast.	bād az aqab mīvazad.	The wind is blowing from behind.
هوا مثل بهار است	هوا مثل بهار است	havā mīsl-i bahār ast.	It is like Spring weather.
هوا مثل نسیم بهشت است	هوا مثل نسیم بهشت است	havā mīsl-i nasīm-i bihisht ast.	The air is like the zephyr from Paradise.
آب و هوای عراق مثل بهشت است	آب و هوای عراق مثل بهشت است	āb u havā-yi Irāq mīsl-i bihisht ast: havā khushk ast, bārān kam mībārād, shab-nam hīch nīst.	The climate of Irāq is like Paradise: the air is dry, it rains little, and there is no dew.
آب و هوای تمام مملکت ایران همین است	آب و هوای تمام مملکت ایران همین است	āb u havā-yi tamām-i mamlakat Irān hamīn ast?	Is the climate of the whole country of Persia the same?
خیر آقا آب و هوای سوادجیل دریاى خزر يعنى كيلان و مازندران و استرآباد شبیه باتپ و	خیر آقا آب و هوای سوادجیل دریاى خزر يعنى كيلان و مازندران و استرآباد شبیه باتپ و	kheir āghā, āb u havā-yi savādajīl daryā-yi Khazir, yānī Gīlān u Māzandarān u Astārābād shabīb bi āb u havā-	No, sir, the climate on the shores of the Caspian Sea, namely of Gīlān, and Māzandarān and Astārābād is

هولوی هند است هوا گرم و تر و خفه است	yi Hind ast, havâ گرم va tar va kbafa ast.	Like the climate of India. The air is hot, damp, and oppres- sive.
وقت و ساعت	<i>vakht va sâ'at.</i>	<i>The time and the hour.</i>
چه وقت است	chi vakht ast?	What time is it?
چهار ساعت بغروب مله است	chahar sâ'at bi ghuruk munda ast.	It is four hours before sun- set <sup>1)</sup> .
سه ساعت از طلوع آفتاب گذشته است	si sâ'at az tulû'-i âftâb gu- zashta ast.	Three hours have passed since sunrise.
چند ساعت بظهر داریم	chand sâ'at bi zuhr dârim?	How many hours have we till noon?
دو ساعت داریم بظهر	du sâ'at dârim bi zuhr.	We have two hours till noon.
مطلب ساعت فرنگی ساعت ده است	mutâbiq-i sâ'at i frangi sâ'at-i dah ast.	By European time it is ten o'clock.
قریب بظهر است. خوب هنوز	qarîb bi zuhr ast, tûp hanûs	It is near noon-day, the

1) The Persians reckon their time by sunrises, noons, and sunsets.

نینداختند و ساعت نوزده

است

امروز چه ساعت از خواب

برخاستید

هم صبح بیدار شدم باز خوابم

بزد و تکیه دو باره بیدار شدم

یک ساعت و نیم از آفتاب

گذشته بود

اول آفتاب خوابیدن خوب نیست

مسلمانان پیش از آفتاب برخاسته

نماز میخوانند

بهتر است پیش از غذا یا بعد

از غذا قدری راحت کنید

چه وقت میخواهید بیایید

خریفته شاهر تماشا کنیم

فردا و پس فردا فرصت ندارم

nayandakhta and va sā'at na  
zada ast.

imrūz chi sā'at az khāb bar-  
khaastid?

dam-i subh bīdār shudam, bāz  
khāb-am burd. vakhti-ki du

bāra bīdār shudam yak sā'at  
u nim az āftāb guzashta būd.

avval-i āftāb khābīdan khūb  
nīst. Musalmānān pish az āf-  
tāb barkhāsta namāz mikhā-  
nand.

bihter ast pish az ghazā ya  
ba'd az ghazā qadri rāhat  
kunīd.

chi vakht mikhāhid brāyid,  
khasnā-yi Shāh-rā tamāshā  
kunīm?

fardā va pasfardā fursat na-

gun has not yet been fired  
and the clock has not struck.  
At what time did you wake  
to-day?

At day-break I awoke, then I  
went off to sleep again. When  
I again awoke, it was an hour  
and a half after sunrise.

It is not good to sleep after  
sunrise. The Mohammedans  
get up before sunrise and say  
their prayers.

It is better if you rest a little  
before or after meals.

At what time do you wish to  
come to see the Treasury of  
the Shah?

To-morrow and the day after-



وچهار روز بیشتر بعید نداریم

اکرمیل دارید تا یک هفته دیگر

خدمت شما خواهیم رسید

بسیار خوب معلوم است پیش

از عید نمیشود رفت من هم

بیشتر وقتها کار دارم بعد از چند

روز دیگر انشاء الله فرصت زیاد

خواهم داشت

شما در روز عید چه کار دارید

خانه دوستها عیدیه میفرستم

و از هر کسی که میآید پذیرائی

میکنم و تهنیت و تبریک عید

dāram va chahār rūz biāhtar  
bi 'īd nadārim. agar meil dā-  
rīd tā yak hafte-yi digar  
khidmat-i shumā khāham ra-  
sīd.

biyār khūb, ma'lūm ast pish  
as 'īd namāshavad raft. man  
ham biāhtar vakhtā kar dā-  
ram. ba'd az chand rūs-i di-  
gar in shā Allāh fursat-i  
ziād khāham dāsht.

shumā dar rūs-i 'īd chi kar  
dārid?

khāna-yi dūstā 'īdia mīfris-  
tam va az har kas-i ki miyāyad  
pazīrāi mikunam va tahnī-  
yat va tabrik-i 'īd mīgūyam,

to-morrow I have no time,  
and we have not more than  
four days till the festival.  
If you like I will come (will  
wait upon you) next week.

Very well, of course we can-  
not go before the festival. I  
also am generally engaged.  
In a few days, please God, I  
shall have more time.

What do you do on the day of  
the festival?

I send presents to the houses  
of my friends, and I receive  
every one who comes. I con-  
gratulate them, (*it*: I say con-

میگویم یعنی عید شما مبارک

امشب مهمانی ویژه مختار انگلیس

نمیروید باید لباس رسمی

پوشید دیر نشود

هنوز زود است اگر تا بعد از یک  
ربع دیگر تبدیل لباس بکنم

سر وقت خوارم رسید

پناهی این شهر از کی بنا شده  
است

مساجد جمعه در زمان سلطنت

شاه صفی اول و حمله بغداد سال

قبل از این در زمان خاقان

ya'ni "id-i shumâ mubâ-  
rak?"

imshab bi mihmânî-yi vazîr  
mukhtâr-i Inglîs na-miravîd?  
bâyad libâs-i rasmi bipûshîd,  
dîr nashavad.

hanûz sûd ast. agar tâ b'ad as  
yak rub'-i digar tabdil-i li-  
bâs bikunam, sar-i vakht  
khâham rasîd.

binâhâ-yi in shahr az kei  
binâ shuda ast?

masjid-i jum'â, dar zamân-i  
saltanat-i Shah Safî-yi avval  
va hammâm haftâd sâl qabl  
az in, dar zamân-i Khâqân-i

gratulations and blessings for  
the feast) saying: "May your  
festival be blessed!"

Are you not going this evening  
to the English Minister's  
party? You must put on  
evening-dress before it gets  
late.

As yet it is too early. If I  
change my clothes in a quarter  
of an hour, I shall get there  
in time.

When have the buildings of  
this town been erected?

The Friday Mosque<sup>1)</sup> was  
erected in the time of the  
reign of Shah Safi the First,  
and the bath was built seventy

1) The Principal Mosque, in which the Persians assemble on a Friday.

years before this in the days  
of the Deceased Sovereign <sup>1</sup>).

maghfūr <sup>1</sup>) binā shuda ast.

Last year.

sāl-i guzashta pārsāl.

This year.

im-sāl.

Next year.

sāl-i āyanda.

Year after year.

sāl bi sāl.

In the year 1313 of the Ma-  
hommedan era, which cor-  
responds to the year 1895  
of the Christian Era.

dar sana-yi yak hazār u si-  
sad u sizdah hijrī, mutābiq-i  
yak hazār u hasht sad u  
navad u panj isāvī.

How old is your son?

pisar-i shumā chand sāl dā-  
rad?

He is five years old; I also  
have a daughter, who is four  
years old.

bacha-yi panjsala ast, dukhtar-  
i chahārsāla ham dāram.

مغفور بنا شده است

سال گذشته پارسال

امسال

سال آینده

سال بسال

در سنه يك هزار و سيصد و  
سيزده هجری مطابق يك هزار

و هشتصد و نود و پنج عيسوی

پسر شما چند سال دارد

بچه پنجمساله است دختر چهار

ساله هم دارد

1) This term is used in speaking of Fath Ali Shah, great-grandfather of the late Shah.

در خانه من هیچ طفل خردساله

نیست همه لگد لگد بزرگ  
شده اند

پس خود شما چند سال دارید

قریب پنجاه سال دارم

باور نمیکنم از صورتتان چیزی معلوم  
میشود که سی سال از سی و

پنج یا سی و شش سال بیشتر  
نیست

خیر آقا چرا دروغ بگویم لایق

ریش من است

احوال والد شما خوب است

لگد لگد اگرچه پیر است و  
ریش سفید شده است لیکن

dar khāna-yi man hich atfal-i  
khurdsāla nist; hama al  
hamdu l'illāh buzurg shuda  
and.

pas khud-i shumā chand sāl  
dārid?

qarīb-i panjāh sāl dāram.

bāvar na-mikunam! az sūrat-i  
tān hamchi ma'ūm miša-  
vad ki sinn-i tān az si u  
panj yā si u shish sāl biš-  
tar nist.

kheir gāhā! chirā durūgh bi-  
gūyam? laīq-i rish-i man  
ast?

ahvāl-i valīd-i shumā khūb  
ast?

al hamdu l'illāh, agarchi pīr  
ast va rish-ash safīd shuda

At home I have no very young  
children; thanks be to God,  
-they have all grown up.

Well, how old are you your-  
self?

I am nearly fifty years of age.

I cannot believe it! From your  
looks it is plain that you are  
not more than 35 or 36 years  
old.

No sir! Why should I tell an  
untruth? Would it be worthy  
of me (of my beard)?

Is your father's health good?

Thanks be to God! Though  
he is old and his beard has

مردِ قوی هیکل و با بنبۀ است  
واحوالش از بچگی تا پیروی هین

بندۀ است

خدا عمرِ والدِ شمارِ زبلا کند

خدا پدرِ شمارِ بیامرزد

اسمِ تو چه چیز است

غلامِ شما خلیل

اسمِ شریفِ شما

محمد حسین خان نوکرِ شما

یکی از دوستانِ من مشهدی رضا

نامِ کریم با شما آشنا است

بندۀ نمی شناسم

ast, līkan mard-i qavī heikal  
va bā bunya-i-st va ahvāl-  
ash az bachagī tā pīrī ha-  
mīn būda ast.

Khudā 'umr-i valīd-i shumārā  
ziād kunad! khudā padar-i  
shumārā-ra biāmurzad!

ism-i tu chi chīz ast?

ghulam-i shumā Khalīl.

ism-i sharīf-i shumā?

Muhammad Husein Khān, nou-  
kar-i shumā.

yakī az dūstān-i man Mash-  
hadī Rizā nām gūyā bā  
shumā ašhanā-st.

banda na-mīshanāsam.

become white, he is a power-  
ful-looking and strong man,  
and his health has been the  
same from childhood to old  
age.

May God augment the years  
of your father's life! May  
God forgive your father!

### Short sentences.

What is thy name?

Your slave Khalīl.

What is your honoured name?

Mohammed Husein Khān, your  
servant.

One of my friends named Mash-  
hadī Rīzā is perhaps an ac-  
quaintance of yours.

I do not know him.

همسایه من است بسیار تعریف از  
جناب عالی میکرد

بندہ قابل تعریف نیستم  
خیلی التفات دارند

میخواهم شما را با چند نفر دیگر  
از دوستان خودم معرفی بکنم  
کمال تشکرا خواهم داشت

میخواهم خدمتی بشما رجوع کنم  
بفرمائید آقا با جان و دل برای  
انجام فرمایشات سرکار حاضر

به به آفرین بر تو  
خوب فهمیدم دو باره بفرمائید

hamāya-yi man ast, bisyār  
ta'rif az janāb-i āli mikard.

banda qābil-i ta'rif nist, khetli  
iltifat dārand.

mikhāham shumārā bā chand  
nafar-digar az dūstān-i khu-  
dam mu'arrafi bikunam.  
kamāl-i teshakkurrā khāham  
dašt.

mikhāham khidmat-i bi shumā  
rujū kunam.  
bifarmāyid āghā, bā jān u dil  
barāyi anjām-i farmāyishat-i  
sarkār hāzir-am.

bah bah! — āfarin bar tu!  
khūb na-fahmīdam, du barā

He is a neighbour of mine,  
he praised Your Excellency  
very much.

This slave is not worthy of  
praise, you have much kind-  
ness.

I want to introduce you to  
some other friends of my  
own.

I shall be most grateful.

I would confide a certain ser-  
vice to you.

Be pleased to command, sir.  
I am ready, with life and  
heart, to carry out your wors-  
hip's orders.

Bravo! — Bravo!  
I have not understood rightly,

در خدمت جنابعالی مقصّر نشر	bifarmāyīd, dar khidmat-i janāb-i āli muqassar na-sha- vam.	please say it once more, so that I should not fail in my service to Your Excellency.
عیب ندارد	‘eib na-dārad.	It does not matter ( <i>lit.</i> : there is no fault).
اگر جای دیگر دعوت نشده‌اید التفات بفرمایید به بنده منزل تشریف بیارید	agar jā-yi digar d‘avat na shuda-īd, iltifat bifarmāyīd bi banda-manzil tashrif bi- ārīd.	If you are not invited else- where, have the kindness to come to the dwelling of the slave.
اگرچه دیگر هیچ بهمانی نیروم لیکن با کمال میل دعوت سرکار را قبول میکنم	agarchi digar hich bi mihmāni na-mīravam, līkan bā kamāl-i meil da‘vat-i sarkār-rā qabūl mīkunam.	Though I otherwise do not go out to parties, yet with the greatest pleasure do I accept your worship's invita- tion.
چند روز است بلاقات برادر شما مشرف شدم جناب وزیر مارا با هم آشنا کرده بود	chand rūz ast bi mulāqāt-i barādar-i shumā musharraf na-shudam. janāb-i āzār mā- rā bā ham āshanā karda būd.	For some days I have not had the honor of seeing your brother. His Excellency the Minister had made us acquaint- ed with one another.

کجا بود در عبارت حضرت صدر اعظم که ما هر دو آنجا آمد و رفت داریم برادر بزرگ استقبال ایلچی انگلیس مهندار شده است دیروز جناب وزیر مختار وزرا و ارکان دولت رفته بودند و امروز همه اعیان و نجبا بیازید ایلچی جدید آمدند شما بحضور پادشاه رفته اید	kuja būd dar 'imārat-i hazrat-i Sadr- a'zam, ki mā har du āmad u raft dārim. barādar-am barāyi istiqbāl-i ilchī-yi inglis mihmāndār shuda ast. dirūz janāb-i vazīr mukhtār bi mulāqāt-i vuzarā va arkān-i dowlat rafta budand, va im- ruz hama a'ẕyān va nujabā bi bāzdid-i ilchī-yi jadīd āma- dand. shumā bi huzūr-i pādīshah rafta-īd ? bālī, sharafyāb shudam. vaz'ash chi tour bud ? mā hama saff kashīda dar tā-	Where was this? In the Palace of His Excellency the Grand-Vizier, where we both have free access. My brother has been appointed to receive the English Am- bassador. Yesterday His Excellency the Minister had gone to see the Viziers and Ministers of State, and to-day all the lords and nobles came to return the new Minister's call. Have you had an audience with the King? Yes, I have had the honor. What was it like? We were all standing drawn
--	---	---



موسر ایستاده بودند و گویکه  
 لعل حضرت رسیدند ما همه تعظیم  
 نمودیم شاه با همه کس از آشنا  
 و غریب با کمال مهربانی صحبت  
 فرمودند بعد از آن مرخص  
 شدیم

چه عرض کنم

دیگر چه عرض کنم  
 خلاف عرض نمیکنم

عرضی دارم  
 زحمت میدهم که

دیگر زحمتی نیست

lār-i takht-i marmar istāda  
 budīm. vakht-i ki a'lahasrat  
 rasidand mā hama ta'ālm na-  
 mudīm. Shāh bā hama kas az  
 āshanā va gharīb bā kamāl-i  
 mihribānī suhbat farmūdand,  
 ba'd az ān murakhkhas shu-  
 dīm.

chi 'arz kunam?

dīgar chi 'arz kunam?  
 khilāf 'arz na-mikunam.  
 'arzi dāram.

sahmat midaham ki.

dīgar sahmatī nīst.

up in a line in the Hall of  
 the Marble Throne. When  
 His Majesty entered we all  
 bowed. The Shah condescen-  
 ded to converse with every-  
 one in the kindest possible  
 way, as well with those whom  
 he knew, as with the stran-  
 gers. After that we were dis-  
 missed.

What shall I say? (lit. what  
 petition shall I make?)

What else shall I say?

I am not telling an untruth.

I have a petition.

I beg you to ... (lit. I give  
 you the trouble that...)

I will trouble you no more (lit.  
 there is no more trouble).

بازار رفتن	Bāsār raftan.	Going to the Bazaar.
غریب راه بازار از کدام طرف است	<i>Gharīb.</i> Rāh-i bāsār az kudām taraf ast?	<i>Stranger.</i> Which is the way to the Bazaar?
بلد از حسین راه که میروید <sup>۱)</sup> تا سبز میدان باید رفت آنجا اول بازار است	<i>Belād.</i> Az hamīn rah ki mīravīd, tā Sabz-i Meidān bāyad raft. Anjā avval-i bāsār ast.	<i>Native.</i> It is the same way that you are going. You must go to the "Green Square". That is the entrance to the Bazaar.
غریب دست چپ است یا دست راست	<i>Gharīb.</i> Dast-i chap ast yā dast-i rāst?	<i>Stranger.</i> Is it on the left hand side or on the right?
بلد پیش روی شماست راست	<i>Belād.</i> Pīsh-i rū-yi shumāst, rāst rāst ki mīravīd, mīravīd bi bāsār. kudām bāsār mī-khāstīd biravīd?	<i>Native.</i> It is in front of you; if you go quite straight, you will reach the Bazaar. Which Bazaar did you wish to go to?
کدام بازار میخواهید بروید غریب میخواهم بازار فرش فروشها بروم قلل و نمد بخورم و سلعت	<i>Gharīb.</i> Mīkhāham bāsār-i farsh furūshhā biravam, qālī u namad bikharam va s'at-i khuram.	<i>Stranger.</i> I want to go to the carpet-sellers' Bazaar, and buy a carpet and a felt car-

<sup>1)</sup> derived from greek *selene*, means a citizen, a native. Also one who knows his way about, a guide, and lastly, one who knows in the most general sense of the word. *Ex:* Har kas pīaso balad ast, bīzamed. Whoever knows how to play the piano let him play.

خود را هم بدهم درست بکنند

بلد خیلی خوب برای شما بلدی  
 میکنم اول بازار بازار بزرگهاست  
 بعد از آن بازار زرگهاست  
 دکانهای ساعتسازها بآن  
 متصل است

غریب خیلی خوب اول میرویم  
 دکان ساعت ساز آنجا کار خودم  
 را انجام داده مشتخص میکنم که  
 دکانهای دیگر کجا است

نوکر عرض میکنم دکان ساعت  
 ساز رسیدیم

dam-rā ham bidaham durust  
 bikunand.

*Balad.* Kheili khūb! barāyi  
 shumā baladī mikunam. av-  
 val-i bāzār bāzār-i bazzāzhā-  
 st, b'ad az ān bāzār-i zar-  
 garhā-st. dukkanhā-yi sa'at-  
 sāzhā bi un muttasil ast.

*Gharīb.* Kheili khūb! avval mi-  
 ravīm dukkān-i sa'atsāz, anjā  
 kār-i khudam-rā anjām dādā  
 mushakkhhas mikunam ki  
 dukkānhā-yi digar-kujā-st.

*Noukar.* 'Arz mikunam dukkān-  
 i sa'atsāz rasidim.

pet. I also want to give my  
 watch to be repaired.

*Native.* Very well, I will be  
 your guide. The first part of  
 the Bazaar is the linendra-  
 per's bazaar; after this comes  
 the goldsmith's bazaar. The  
 watch-makers' shops are quite  
 near this.

*Stranger.* Very well! I shall  
 first go to the watchmaker's  
 shops. When I have given my  
 work to be done there, I shall  
 ascertain where the other  
 shops are.

*Servant.* I beg to state that we  
 have arrived at the watch-  
 maker's shop.

ساعت ساز چه چی میخواستند  
آقا  
آقا ساعت هر روز بعد از ده یا  
دوازده دقیقه کند کار میکند  
و همیشه اش شکسته است  
میتوانید زود درستش کنید  
ساعت ساز چرا تا فردا درست  
میکند  
آقا نمیشود تا امشب پس بکیرم  
ساعترا بسیار لازم دارم  
ساعت ساز خیلی خوب نوکرتان  
نیم ساعت بغروب مانده قدری  
قبل از بستن بازار بیاید بکیرد  
آقا (به نوکر) دهنه و رکاب اسپم  
را بکیر سوار شوم

*Sā'atsāz.* Chi chi mikhāstid  
aghā?  
*Aghā.* Sā'at-am har rūz bi qadr-  
i dah yā yāzdah daqiqā kund-  
kar mikunad, va shisha-yash  
shikasta ast; mitavānid zūd  
durust-ash kunid?  
*Sā'atsāz.* Chirā, tā fardā durust  
mikunam.  
*Aghā.* Na-mishavad tā imshab  
pas bigiram sā'at-am-rā bis-  
yār lāzim dāram.  
*Sā'atsāz.* Kheili khūb! noukar-  
i-tān nīm sā'at bi ghurūb  
munda qadri qabl az bastan-i  
bāzār biyad, bigirad.  
*Aghā* (bi noukar). Dahana vari-  
kāb-i aspaṁ-rā bigir, savār  
shavam.

*Watchmaker.* What did you  
wish for, sir?  
*Master.* Every day my watch  
goesten or eleven minutes  
too slow, and its glass is  
broken. Can you quickly get  
it right?  
*Watchmaker.* Why (not)? By  
to-morrow I will have it ready.  
*Master.* Can I not have it back  
by this evening? I want my  
watch very badly.  
*Watchmaker.* Very well! If  
your servant can come back  
half an hour before sunset,  
shortly before they shut the  
Bazaar, he can take it.  
*Master* (to the servant). Hold  
the horses' bridle and the  
stirrup, I want to mount.

نوکر چشم

آقا بگو جلو و دکان ظریفروش

سواغ کن

نوکر (سوار شده داد میزند که)

خبردار خبردار بیا

کسبه دکانین طرفین راه (متصل

صدا میکنند که) آقا آقا چه

چیزی میخواستید بیایید اینجا

اسباب مارا سیل بکنید چیزی

از من بگیریید

نوکر دکان فروش فرش همین است

قالی میخواستید یا کليم

آقا قالی و نمد لازم دارم کليم هم

بگو نشانم بدهند

1) *seil*: valg. for *seir*.

*Noukar*. Chashm!

*Aghā*. Biron jilon va dukkān-i qālifurūsh surūgh kun.

*Noukar* (savūr shuda dād mizanad ki). Khabardār! khabardār! bipā!

*Kasabā-yi dakūkān-i tarāfein-i rūk* (muttasil sadā mikunand ki). Aghā! āghā! chi chi mi-khāstid? biāyid injā asbāb-i marā seil (1) bikunīd, chizi az man bigirīd!

*Noukar*. Dukkān-i farshfurūsh hamīn ast. qālī mikhāstid yā gīlīm?

*Aghā*. Qālī va namad lāzim dāram, gīlīm ham bigū nishānam bidahand.

*Servant*. By my eyes!

*Master*. Go on in front and find the carpet-seller's shop.

*Servant*. (having mounted, calls out) Take care, take care! look out!

*Tradesmen in the shops on both sides of the road* (continually cry out) Sir! Sir! What were you wishing for? look at our things, buy something off us.

*Servant*. This is the carpet-seller's shop. Did you want a knotted carpet or a woven carpet?

*Master*. I need a knotted carpet and a felt carpet; tell them also to show me some woven carpets.

نوکر بچه بیا دهنه اسبهار  
 بکیر یک چیری انعام بتومیدم  
 تاجر عرض میکنم آقا که اگر قالی  
 خوبی خواسته باشید چیزی  
 نشافتان میدم که مثلش  
 را تا امروز هرگز ندیده باشید  
 (بشاکردن) قالی بزرگ مل کردستان را  
 بیار واکسن (بآقا) ملاحظه  
 بفرمائید آقا چیری غریبی  
 خدمت سوار حاضر کردم بلغ ام  
 از این قالی قشنگتر نیست مال  
 کردستان است

آقا پشتیش را ببینم جلی

*Noukar.* Bacha biā, dahana-yi  
 asphārā bigīr, yak chizi  
 in'ām bi tu midaham.  
*Tājir.* Arz mīkunam, āghā, ki  
 agar qālī-yi khūbi khāsta bā-  
 shid, chizi nishun-i tun mī-  
 daham, ki mīal-ash-rā tā im-  
 rūz har gīz na dīda bāshid.  
 (bi shāgird) qālī-yi būzurg  
 mal-i Kurdistan-rā biār, vā  
 kun. (bi āghā) mulāhaza bi-  
 farmāyīd, āghā, chizi gha-  
 rībi khidmat-i sarkār hāzīr  
 kardam. Bāgh-i Iram az in  
 qālī qashangtar nīst, māl-i  
 Kurdistan ast.

*Āghā.* Pūst-ash-rū bibīnam,

*Servant.* Boy, come here! Hold  
 the horse's bridles. I will give  
 you something as a reward.  
*Merchant.* I beg to state, sir,  
 that if you wish for a good  
 carpet, I will show you so-  
 mething, the like of which  
 you have never seen until  
 this day. (to his apprentice)  
 Bring the large Kurdistan  
 carpet, and spread it out. (to  
 the gentleman) Please to look  
 at it, sir. I have got ready a  
 wonderful thing for your  
 worship's service. The garden  
 of Iram is not more beautiful  
 than this carpet. It comes  
 from Kurdistan.

*Master.* Let me see its back.

وصله و رفو نشده باشد	jāi vaale va rufu na-shuda bāshad.	It has no join nor darn, I suppose.
تاجر خیر آقا هیچ جایک سولاج ندارد	Tājir. Kheir āghā, hreh jā yak sūlakḥ <sup>1)</sup> na-dārad.	Merchant. No, sir. It has not a hole anywhere.
آقا حالا کوشه قالیرا زمین بکنار خوب یهن کن معلوم شود کاجی دارد یاخیر مبینم کج است کیس دارد و صاف نمیشود	Aghā. Hālā gūsha-yi qālī-rā zamīn bugzār, khūb pahū kun. ma'lūm shavad kajī dārad yā kheir. mibīnam kaj ast, kis dārad va sāf na-mīl-shavad.	Master. Now put down a corner of the carpet on to the ground, and spread it well, so that I can see whether it is uneven or not. I see that it is uneven; it makes a fold and does not lie smoothly.
تاجر عیب ندارد همه قالیها چنین اند	Tājir. 'Eib na-dārad, hama-yi qālīhā chunin and.	Merchant. That does not matter all carpets are like that.
آقا رکش هم جوهر است	Aghā. Rang-ash ham jouhar ast.	Master. It is also coloured with Aniline dyes.
تاجر نه خیر نشان بدهید و نکش ثابت است	Tājir. Na kheir, nishan bidahid, rang-ash sābit ast.	Merchant. No, look at it, its colours are fast.
آقا قیمت این قالی چه چیز است	Aghā. Qīmat-i in qālī chi chīz ast?	Master. What is the price of this carpet?

1) Valg. for سوراج *sūrāḥ*, hole.

تاجر بندہ چه عرض کنم هرچه  
دلستان بخواهد بمن مرحمت  
بفرمائيد پيشکش شما است  
ببريد

آقا قيمت يك كله بگوئيد  
فرصت گفتگوی زیاد ندارم کار  
دارم

تاجر قيمت اين گلی پانزده تومان  
است آقا بسرکار دوازده تومان  
ميدم

آقا (بنوكي) ده تومان بده

تاجر خير آقا دوازده تومان عرض  
كرده بودم تمام بازار را بگوئيد  
باين خوي گلچيه پيدا نميشود

*Tājir.* Benda chi 'arz kunam?  
har chi dil-i tun bikhāhad  
bi man marhamat bifarmā-  
yid. plshkash-i shumā-st, bi-  
barid.

*Aghā.* Qīmat yak kalama bigū-  
yid, fursat-i guftugū-yi nād  
nadāram, kār dāram.

*Tājir.* Qīmat-i In qālī punzdah  
tuman ast, āmmā bi sarkār  
davāzdah tuman midaham.

*Aghā* (bi noukar). Dah tuman  
bidih.

*Tājir.* Kheir āghā, davāzdah tu-  
man arz karda būdam, tamām  
i bāzār bigardid bi in khūbi  
qālīcha peidā namishavad.

*Merchant.* What petition shall  
the slave make? Whatever  
your heart wishes, you can  
give me, by your kindness. I  
make you a present of it,  
take it.

*Master.* Say the price in one  
word; I have not too much  
time for discussions. I have  
work to do.

*Merchant.* The price of this  
carpet is 15 tumans, but I  
will give it to your worship  
for 12 tumans.

*Master* (to his servant). Give  
(him) 10 tumans.

*Merchant.* No sir, I had said  
12 tumans. Go over the whole  
Bazar; you will not find such  
a good rug anywhere.



آقا بیشتر از ده تومان نمیارزد  
اگر میخواهید پولش را بگیری  
خوب است اختیار باشما است

تاجر چه عرض کنم از ده تومان  
خسوم بیشتر خریدم اما  
نمیخواهم شما رنجیده شوید  
تومان و نیم بدهید آقا

آقا از حرف خودم بر نمیگردم  
(ببخشید) اسبرا اینجا بیار سوار  
شوم

تاجر بگیری آقا ده تومان بدهید  
اکثر چه ضرر من است تا بحال  
دشمن نگردم (نوکور پول را ادا  
میکند) خدا برکت بدهد

*Aghā.* Bishtar az dah tuman namar zad. agar mikhāhid pūl-sh-rā bigīrid, khūb ast. ikhtiār bā shumā-st.

*Tājir.* Chi arz kunam, az dah tuman khudam bishtar kharidam, ammā na-mikhāham shumā ranjida biravid. dah tuman u nim bidahid, aghā!

*Aghā.* Az harf-ikhudam bar namigardam (bi bacha) asp-rā Injā biār, savār shavam!

*Tājir.* Bigīridāghā, dah tuman bidahid, agarchi zarar-i man ast; tā bi hāl dasht namigardam. (noukar pūl-rā adā mikunad) khudā barakat bida-

*Master.* It is not worth more than 10 tumans. If you like to take the money for it, all right. The decision rests with you.

*Merchant.* What shall I say? I bought it myself for more than 10 tumans, but I do not want you to go away displeased. Give (me) 10 tumans and a half!

*Master.* I never take my word back. (to the boy). Bring the horse here, so that I can mount.

*Merchant.* Take it sir, give me 10 tumans, although I lose by it. I have not yet struck a bargain to-day, (the servant pays the money) May God

لطف شما زیاد دیگر چه  
 میخواستید قالیهای مل عربستان  
 و مل کرمان و مل خراسان و  
 مل ایلات فارس خیلی دارم  
 کیمهای خوب هم هست که  
 وقت سفر خیلی بکار میخورند  
 یکی کلم پشم اندر پشم مل  
 شیروان دیگر پشم اندر پنبه مل  
 شیراز و مثل کیش کپه کرم و  
 نرم و سبک است

آقا من که سفر نمیروم کلم سفری  
 لازم ندارم

تاجر برای خانه نمده پزنی

had! lutf-i shumā ziād! digar  
 chi mikhāstid! qālihā-yi māl-  
 i Arabistān va māl-i Kirmān  
 va māl-i Khurāsān va māl-i  
 ilāt-i Fārs kheili dāram. gi-  
 limhā-yi khūb ham hast, ki  
 vakht-i safar kheili bi kār  
 mikhūrad: yakī gilim-i pashm  
 andar pashm-i māl-i Shirvān,  
 digar pashm andar pamba  
 māl-i Shirāz va misl-i gūsh-i  
 gurba garm va narm va sa-  
 buk ast.

Aghā. Man, ki safar na-mirā-  
 vam, gilim-i safarī lāzim na-  
 dāram.

Tājir. Barāyi khāna namad-i

bless you! Thank you! What  
 else are you wishing for? I  
 have many Arabian, Kirmān  
 and Khorassan carpets; also  
 carpets made by the Nomads  
 of Fars. There are also good  
 woven carpets, which are very  
 useful for travelling purposes.  
 One of them is a woven car-  
 pet from Shirvan, in which  
 the warp and the woof are  
 both of wool; the other one  
 is a woven carpet from Shi-  
 raz, wool and cotton mixed,  
 and it is like the ear of a  
 cat: warm, soft and light.  
 Master. I who do not travel,  
 do not need travelling car-  
 pets.

Merchant. For the house, a

از همه فرشها بهتر است ببینید چه قدر کلفت و نرم است	Yasdi az hamā-yi farshhā bihtar ast. bibinid chi qadr kuluft u نرم ast.	Yezd felt carpet is better than any other carpet. Look how thick and how soft it is.
آقا امروز دیگر فرصت ندارم بعد از دو سه روز دیگر انشاء الله میآیم جنس شمارا میبینم	Aghā. Imrūz digar fursat na- dāram ba'd az du sih rūz-i digar in shā Allāh mibīnam, jins-i shumārā mibīnam. Khudā hafiz!	Master. I have no more time to-day. If God will, I shall come (back again) in two or three days to see your goods. Goodbye.
خدا حافظ تاجر خدا نکندار شما انشاء الله زودتر برمیگردید مرا سرافراز میفرمائید	Tājir. Khudā nigahdār-i shumā! in shā Allāh zūdtar bar mī- gardid, marā sarafrāz mīfar- māyid.	Merchant. May God be your keeper! I hope you will re- turn very soon and condes- cend to honor me.
در سفره	dar sufra.	Dinner-time.
آقا اسمعیل	Aghā. Isma'il!	Master. Ismail!
اسمعیل بلی صاحب	Isma'il. Bālī sāhib! <sup>1)</sup>	Ismail. Yes, sir!
آقا عبد الله پیش خدمت م بگو بیاید	Aghā. Abdullāh-i pishkhidmat ham bigū bāyad.	Master. Tell Abdullah the but- ler to come also.

1) آقا, Sir, is a title given to Europeans only.

اسمعیل عبدالله حاضر است

آقا حالا بود غلام رضای فرارش

را با استاد مهدی آشپز حاضر کن و خورشت هم بپا

اسمعیل همه حاضراند صاحب

آقا خیلی خوب کوش کنید دیدم برای شما زحمت است

یک شام مفصلی بمن بدهید

از این جهت امشب نان و پنیر و کمره چیززی دیگر نمیخواهم بخورم میترانید بوقت و فی درد

سر حاضر کنید

همه نوکرها استغفر الله صاحب ما برای هر خدمتی حاضریم

1) litt.: without giving me a headache.

*Isma'îl.* Abdullāh hāzır ast.

*Aghā.* Hālā birou Ghulām Rızā-yi farrāsh-rā bā ustād Mehdī-yi āshpaz hāzır kun, va khudat ham biā.

*Isma'îl.* Hamah āzır and, sāhib.

*Aghā.* Kheili khub, gūsh kunid! didam barāyi shumā zahmat ast yak shām-i mufasssalī bi man bidahid. Az in jihat imshab nun u panīr u kara chizi digar na-mikhāham bikharam. Mitavānid bi vakht va bi dard-i sar hāzır kunid?

*Hama-yi noukarhā.* Istaghfir Ullāh, sāhib! mā barāyi har

*Isma'il.* Abdullāh is ready.

*Master.* Now go and tell Ghulam Riza, the second servant, and Master Mehdī, the cook to get ready, and then come back.

*Isma'il.* All are ready, sir.

*Master.* Very well, listen! I have seen that for you it is a great trouble to give me an elaborate dinner. For this reason, this evening I do not wish to eat anything but bread and cheese and butter. Can you get this ready at the right time and without troubling (me)? <sup>1)</sup>

*All the servants.* God forbid, sir! We are ready for any

هرچه بفرمائید واسطهٔ تلان  
پیدا میکنیم خدمت سرکار را  
بزرگترین نعمتها میدانیم

لشیز عرض میشد صاحب برای  
امشب يك خوراك خيلى خوب  
مخواستم واسطهٔ سرکار درست  
بکنم بعد از سوپ آزاد ماهی و  
بعد از آن فسنجان چلو و بعد  
از آن کباب شکار با کاهو و  
نخود فرنگی و يك شيبينى  
بسيار اعلى که تا بحال  
نخورده باشيد ميخواستم  
درست کنم حالا ميفرمائيد

khidmat-i hâzir-Im har chi bi-  
farmâyid vasa-yi-tun (vulg.  
for vâsita-yi tân) peidâ mi-  
kunIm. Khidmat-i sarkâr-râ  
buzurgtarIn-i ni'mathâ mi-  
dânIm.

*Ashpas.* Arz mishavad, sâhib,  
barâyi imshab yak khurâk-i  
kheili khûbi mikhâstam va  
sayi sarkâr durust bikunam:  
ba'd az súp<sup>1)</sup> âsâd-mâhi va  
ba'd az un fseinjan chilou va  
ba'd az un kabâb-i shikâr bâ  
kâhû va nukhud-i farangi va  
yak shirini-yi bisyar a'la ki  
tâ bi hâl' na khurda bâshid  
mikhâstam durust kunam. —  
hâlâ mifarmâyid durust na-

service; whatever you order,  
we will get for you.  
We consider it the greatest  
blessing to be in your ser-  
vice.

*Cook.* I make the petition, sir,  
that for this evening I wis-  
hed to prepare a very good  
dinner for your Excellency.  
After the soup, salmon, then  
"fsinjan-chilou" (a Persian  
rice dish), then some roast  
venison with lettuce and  
peas, and lastly, an excellent  
sweet dish, the like of which  
you have not yet tasted.  
Now if you order me not to

1) taken from the English or French.

درست نکنم نمیکنم لطفت  
میکنم

آقا اسباب آن همه خوراک حاضر  
است

آشپز چرا همه اش توی آشپز  
خانه حاضر است بفرماید تماشا  
بکنید

آقا پس نخون' فزکی و ماهی را  
بیار ببینم

آشپز شاکردم رفته بازار حالا  
میآرد

آقا پس حاضر نیست خوراک  
دیکر را هرچه هست بیار اینجا

آشپز چشم (میبرد بیرون)

kunam, durust na-mikunam,  
itā'at mikunam.

Aghā. Asbāb-i un hama-yi khu-  
rāk hāsir ast?

Ashpās. Chirā! hama-y-ash  
tū-yi ashpaẓkhāna hāsir ast,  
bifarmāyīd, tamāsha bikunīd.

Aghā. Pas nukhud-i farangī va  
mahīrā biār bibīnam.

Ashpās. Shāgird-am rafta bā-  
zār, halā miārad.

Aghā. Pas hāsir nist khurāk-i  
dīgar-rā har chi hast biār  
injā.

Ashpās. Chashm! (mīravād bi-  
rūn).

get this ready, I will not do  
it, I will obey you.

Master. Are the things ready  
for all these dishes?

Cook. Certainly! Everything  
is ready in the kitchen. If  
you wish to see.

Master. Well then bring me  
the peas and the fish so that  
I may see them.

Cook. My boy has gone to the  
bazar, he will bring them at  
once.

Master. Then they are not ready.  
Bring whatever else there is  
here.

Cook. By my eyes! (very good  
Sir) (he goes out).

آقا حالا باز بشما میکنیم ساعت هفت بعد از ظهر میخورم شام بخورم نان و پنیر و کره باید حاضر باشد	<i>Aghā. Halā bāz bi shumā mī-gūyam sāʿat-i haft baʿd az zuhr mīkhāham shām bikhūram. nun u panīr u kara bā-yad hāzīr bashad.</i>	<i>Master. Now once more I tell you that I want to have supper at seven hours after noon. The bread and cheese and butter must be ready.</i>
همه نوکرها چشم حاضر میکنند (تعظیم کرده بیرون میروند)	<i>Hama-yi noukarhā. Chashm! Hazīrm mīkunīm. (taʿzīm kar-da bīrūn mīravand).</i>	<i>All the servants. Very well! We will get it all ready. (Hanging bowed, they go out).</i>
آقا (صدا میکند) آشپز را بفروستید اینجا	<i>Aghā. Sadā mīkunad) Ashpaz-ra bifristīd injā!</i>	<i>Master (calls) Send the cook here!</i>
نوکرها (از بیرون) چشم	<i>Noukarha (az bīrūn). Chashm!</i>	<i>Servants. (outside). By our eyes!</i>
آشپز فرمایشی داشتید آقا	<i>Ashpaz. Farmāyishī dāštīd aghā?</i>	<i>Cook. Have you any orders, sir?</i>
آقا آن خوراکی که گفتی آشپز خانه حاضر است کجا است	<i>Aghā. Un khurākī, ki guftī āshpazkhāna hazīr ast, kujāst?</i>	<i>Master. Where is that food, which you said was ready in the kitchen?</i>
آشپز فرمودید نان و پنیر میخورم	<i>Ashpaz. Farmūdīd nun u panīr</i>	<i>Cook. You said you wished to</i>

بخورم خوراك ديگر پيدا نكردم

آقا پس انچه گفتی همه اش  
دروغ بود

آشپز چه عرض، کنم شما ميخواستيد  
دروغ است دروغ باشد و  
بنده حالا ده سال است نوکری  
فرنگی ميکنم تا بحال هيچ کس  
از من خيانتی نديده است

آقا (ميخواهد چند تا شلاق  
بآشپز بزند) کجا عرض خوردی  
و مستی

آشپز بيخشيد صاحب که  
خورم دروغ گفتم ديگر نميکنم

mīkhāham bikhuram, khurak-  
i digar peidā na-kardam.  
*Aghā.* Pas unchi gufti hama-y-  
ash durūgh būd.

*Ashpaz.* Chi 'arz kunam? Shu-  
mā mīfarmāyid durūgh ast;  
durūgh bāshad, valī banda  
hālā dah sāl ast noukarī-yi  
farangī mīkunam, tā bihāl  
hīch kas az man khānatī na-  
dīda ast.

*Aghā.* (Mīkhāhad chand tā  
shallāgh bi āshpaz bizanad)  
gūyā 'araq khurdī va mast-ī.

*Ashpaz.* Bibakhshid sāhib! guh  
khurdam, durūgh guftam, dī-  
gar na-mīkunam.

eat bread and cheese, so I  
did not get any other food.  
*Master.* Well then, all you said  
was a lie!

*Cook.* What petition shall I  
make? If you order it to be  
an untruth, it probably is an  
untruth, but (your slave) I  
have been in European ser-  
vice for ten years, and until  
now no one has seen any dis-  
honesty in me.

*Master.* (threatening the cook  
with a whip) Perhaps you  
have had some arak and are  
tipsy.

*Cook.* Forgive me, sir! I have  
eaten dirt, I have told a lie,  
I will not do it again.



آقا کم شو (بیرونش میکند)	<i>Aghā. Gum shou! (bīrūn-ash mīkunad).</i>	<i>Master. Be off! (turns him out).</i>
آقا اسمعیل ساعت هشت است و شام هنوز حاضر نیست	<i>Aghā. Isma'īl! Sā'at-i hasht ast va shām hanūz hāzīr nīst.</i>	<i>Master. Ismail! It is eight o'clock, and the supper is not yet ready.</i>
اسمعیل حاضر است صاحب	<i>Isma'īl. Hāzīr ast, sāhib.</i>	<i>Ismail. It is ready, sir.</i>
آقا چه طور حاضر است هنوز سفره نینداخته آید	<i>Aghā. Chi tour hāzīr ast? hanūz sufra na-y-andākhta-īd.</i>	<i>Master. How can it be ready? you have not yet laid the cloth.</i>
اسمعیل میندازم صاحب (سفره میارد)	<i>Isma'īl. Mīandāzam, sāhib (su-fra mīārad).</i>	<i>Ismail. I will lay it, sir (he brings the table-cloth).</i>
آقا خیلی طول میکشد عبد الله کجا است	<i>Aghā. Kheilī tūl mīkashad. Ab-dullāh kujā-st?</i>	<i>Master. It is taking a long time. Where is Abdullah?</i>
اسمعیل رفت حمام	<i>Isma'īl Raft hammūm.</i>	<i>Ismail. He has gone to the bath.</i>
آقا پس غلام رضا بیاید	<i>Aghā. Pas Ghulām Rizā biā-yad.</i>	<i>Master. Then let Ghulam Riza come.</i>

اسمعیل رضا نیستش <sup>1)</sup>	<i>Ismā'īl.</i> Ghulam Rizā nīst-ash.	<i>Ismail.</i> Ghulam Riza is not here.
آقا کجاست	<i>Aghā.</i> Kujā-st?	<i>Master.</i> Where is he?
اسمعیل رفت پی کره	<i>Ismā'īl.</i> Raft pei-i kara.	<i>Ismail.</i> He has gone for the butter.
آقا آشپز بیاید	<i>Aghā.</i> Ashpaz biāyad.	<i>Master.</i> The cook is to come here.
اسمعیل رفت نان بگیرد	<i>Ismā'īl.</i> Raft nun bigīrad.	<i>Ismail.</i> He has gone to fetch the bread.
آقا پنیر آوردید	<i>Aghā.</i> Panīr āvurdīd?	<i>Master.</i> Have you brought the cheese?
اسمعیل چه پنیری میفرمائید بیام پنیر فرنگی یا پنیر ایرانی	<i>Ismā'īl.</i> Chi panīr mīfarmāyīd biāram? panīr-i farangī yā panīr-i īrānī?	<i>Ismail.</i> What kind of cheese do you wish me to bring? European cheese, or Persian cheese?
آقا بگو آورده یا نه	<i>Aghā.</i> Bigū āvurda-ī yā na?	<i>Master.</i> Say, have you brought it or not?

1) *nīst-ash* vulgar for *nīst*.

اسمعیل چه عرض کنم ببینم شاگرد آشپز آورده است یا خیر	<i>Isma'îl.</i> Chi 'arz kunam? bibî- nam shāgird-i āshpaz āvurda ast yā kheir.	<i>Isma'il.</i> What petition shall I make? I will see whether the cook's boy has brought it or not.
آقا شاگرد آشپز بگو ببیند تو	<i>Aghā.</i> Shāgird-i āshpaz bigū biāyad tū.	<i>Master.</i> Tell the cook's boy to come in.
اسمعیل چشم	<i>Isma'îl.</i> Chashm!	<i>Isma'il.</i> By my eyes!
شاگرد آشپز سلام	<i>Shāgird-i āshpaz.</i> Salām!	<i>The cook's boy.</i> Salaam!
آقا استاد مهدی کو	<i>Aghā.</i> Ustād Mehdī kū?	<i>Master.</i> Where is Master Mehdi?
شاگرد از طهری که کم انتفاعی فرمودید احوالش بهم خورده <sup>۱)</sup> تپ کرده رفته منزل افتاده خوابیده	<i>Shāgird.</i> Az zuhr, ki kam ilti- fatī farmūdīd ahvāl-ash bi ham khurda <sup>1)</sup> , tap karda, rafta manzil, uftāda, khābīda.	<i>The cook's boy.</i> From the time of noon, when you showed him a lack of kindness, his health became bad, he got fever, went home, lay down and slept.
آقا بیرو کم شو زهرمار	<i>Aghā.</i> Birou, gum shou, zahr-i mar!	<i>Master.</i> Be off, disappear, ser- pent's poison!

<sup>1)</sup> The omitting of the copula *ast* is very frequent among the common people

امعيل شيخ حسن آمد خدمت  
سركار

آقا بسم الله تشریف بیار

شيخ حسن سلام عليكم انشاء  
الله كسلتي نداید

آقا خیر احوال از انتفات شما خوب  
است اما اوقاتم مثل سگ تلخ  
است

شيخ حسن پس چه شده است

آقا چون نوکرها هیچوقت شام  
و نهار بوقت معین نمیدادند  
گفتم امشب يك خوراك خيلى  
مختصرى بخورم نان و پنیر

*Isma'îl.* Sheikh Hasan amad  
khidmat-i sarkar.

*Aghâ.* Bism Illah! tashrîf bî-  
rad.

*Sheikh.* Hasan Salamun 'alei-  
kum! in shâ Allâh kaselatî  
na-darîd.

*Aghâ.* Kheir, ahvâl-am az ilti-  
fat-i shumâ khûb ast, amma  
ouqât-am misl-i sag talkh ast.

*Sheikh.* Hasan. Pas chi shuda  
ast?

*Aghâ.* Chun noukarha hîch-  
vakht sham u nahar bi-vakht-  
i mu'eiyan na-mîdâdand, guf-  
tam imshab yak khurâk-i  
kheilî mukhtasari bikhurem,

*Ismail.* Sheikh Hassan has  
come to see your Excellency.

*Master.* In the Name of God!  
let him come in.

*Sheikh Hassan.* Good evening!  
(Peace be with you!) I hope  
you are not indisposed.

*Master.* No, my health is good,  
thanks to your kindness, but  
my times are bitter like those  
of a dog.

*Sheikh Hassan.* Well, what has  
happened?

*Master.* As the servants never  
gave dinner and lunch at the  
appointed time, I said that  
this evening I would eat very  
simple food: bread, cheese,

و کبره چیزى دیگر نخواستہ  
بودم ایضا هم بمن ندانند  
با این جور مردم چه کار بکنم

شیخ حسن میدانید آقا چیزی  
خواستہ بودید کہ انجامش  
محال است

آقا چه طور نان و پنیر در تمام  
طهران پیدا نمیشود

شیخ حسن نان و پنیر از فصل  
خدا فراوان است اما نوکر  
درست کاری یافت نمیشود  
این همه نوکرها مواجبی کہ  
دارند کفایتشان نمیکند کراتی  
هم هست هم میخواستند در  
خرید و فروش مداخل زیادی

nun u panīr u kara chīzī  
dīgar na-khāsta būdam. Inrā  
ham bi man na-dādand. ba  
īn jūr mardum chi kar biku-  
nam?

*Sheikh Hasan.* Mīdānīd, aghā,  
chīzī khāsta būdīd, ki anjām-  
ash mahāl ast.

*Aghā.* Chi tour? nun u panīr  
dar tamam-i Tahrān peida  
na-mīshavad?

*Sheikh Hasan.* Nun u panīr az  
fazl-i Khudā faravan ast,  
amma noukar-i durustkarī  
yāft namīshavad. In hama  
noukarha mavajibi-ki darand  
kafāyat-i-shun namīkunad;  
giranī ham hast. Hama mī-  
khāhand dar kharīd u furūsh

and butter. Anything else I  
did not want. Even this they  
did not give me. What shall  
I do with such men?

*Sheikh Hassan.* Do you know,  
sir, you have asked for some-  
thing, the accomplishment of  
which is impossible.

*Master.* How is that? Is it im-  
possible to find bread and  
cheese in all Tehran?

*Sheikh Hassan.* Bread and  
cheese praise be to God! are  
plentiful, but honest servants  
are not to be found. All these  
servants cannot manage to  
live on their wages, living  
is also expensive nowadays.  
They all wish to make an

بکنند از این سبب است که نان و پنیر حاضر نکردند.

آقا پس خوراک دیگر را چرا هیچ وقت خوب و بوقت فراغ نمیآرند و برای همکاری که بآنها رجوع میکنم یک عذری دارند

شیخ حسن این طبیعتشان است  
آتم تنبل عوض یک کار هزار  
عذر میآرد اگر در ایران  
مخواستید بمانید باید خیلی  
صبر و حوصله داشته باشید

madakhl-i ziādī bikunand.  
Az in sabab ast, ki nun u  
panir hazir na-kardand.

*Aghā.* Pas khurāk-i digar-rā  
chirā hīch vakht khūb va bi-  
vakht farāham na-miārand  
va barāyi har karī ki bi unha  
rujū' mikunam yak 'uzrī dā-  
rand?

*Sheikh Hasan.* In tab'iat-i-  
shun ast. Adam-i tambal  
'avaz-i yak kār hazār 'uzr  
miārad. Agar dar Irān mī-  
khāhīd bimanīd, bayad kheilī  
sabr u housala dashta bashīd.

enormous profit by buying  
and selling. For these reason  
they did not get the bread  
and the cheese.

*Master.* Well then, why do  
they not serve other dishes  
properly and punctually? And  
why do they have an excuse  
for anything I tell them  
to do?

*Sheikh Hassan.* That is their  
nature. A lazy man will give  
a thousand excuses instead  
of doing one thing. If you  
wish to remain in Persia, you  
must have much patience.

## در سواری

## dar savārī.

## About riding.

آقا دو ساعت بعد از ظهر اسپ

*Aghā* <sup>1</sup>). Du sa'at ba'd az zuhr asp-i kahar-rā barāyi man va qizil-rā barāyi khudat zīn kun.*Master*. At two o'clock in the afternoon you must saddle the bay horse for me and the grey horse for yourself.

جلودار چشم برای سوکار دهنه

*Jiloudār*. Chashm-i barāyi sar-kar dahana bizanam yā āb-khurī?*1<sup>st</sup> Groom*. By my eyes! — Shall I put on a curb or a snaffle for your Excellency?

آقا آبخوری نیزن

*Aghā*. Abkhurī bizan.*Master*. Put on the snaffle.

جلودار آبخوری شکسته است

*Jiloudār*. Abkhurī shikasta ast.*1<sup>st</sup> Groom*. The snaffle is broken.

آقا پس همان دهنه را نیزن

*Aghā*. Pas hamun dahana rā bizan.*Master*. Then just put on the curb.

جلودار دهنه زنجیرش کم شده است جلو هم پاره است

*Jiloudār*. Dahana zanjīr-ash gum shuda ast, jilou ham pāra ast.*1<sup>st</sup> Groom*. The chin-chain of the curb is lost, the bridle is also torn.

1) آقا master and آغا eunuch are both pronounced alike.

آقا پس چه باید کرد عجلانما  
یکمی امانت بگیر تا فردا بده  
تعبیر کنند

جلودار خیلی خوب

آقا اسب سهند چه طور است

جلودار عیب ندارد قدری سینه  
کبر شده است

آقا خانم میخواست سهند را  
سوار شود زین زفانه به اسب  
کرد بن

جلودار کرد قدری میلند

آقا از کی میلند

*Aghā.* Pas chi bayad kard? —  
‘ijalatan yakī amanat bigīr,  
ta fardā bidih ta mīr kunand.

*Jiloudār.* Kheilī khūb!

*Aghā.* Asp-i samand chi tour  
ast?

*Jiloudār.* ‘Eib na darad, qadrī  
sīna-gīr shuda ast.

*Aghā.* Khanum mīkhast samand-  
ra savar shavad, zīn-i zanana  
bi asp-i kurand bizān.

*Jiloudār.* Kurand qadrī mīlan-  
gad.

*Aghā.* Az kei mīlangad?

*Master.* Well then, what is to  
be done? for the present bor-  
row one, and get ours men-  
ded by to-morrow.

*1st Groom.* Very well!

*Master.* How is the dun horse?

*1st Groom.* There is nothing  
the matter with him, he has  
only caught cold.

*Master.* Your mistress wished  
to ride the dun horse. Put  
the lady's saddle on the  
chestnut horse.

*1st Groom.* The chestnut is ra-  
ther lame.

*Master.* Since when is he  
lame?



جلودار از دیروز که فعلش کردند میلنکد میخ خورده است و دستش را زمین فسیکندار	<i>Jiloudār.</i> Az dīrūz, ki na'l-ash kardand, mīlangad, mīkh khurda ast va dast-ash-rā zamīn na-mīguzarad.	<i>1<sup>st</sup> Groom.</i> Since yesterday, when they shod him, he limps, a nail has gone into his hoof (lit. he has eaten a nail) and he does not put his leg on the ground.
آقا پس اسب قره کهر را بیرون بکش خیلی بد تیمار شده است	<i>Aghā.</i> Pas asp-i qara kahar-ra bīrūn bihaash. — kheili bad tīmar shuda ast.	<i>Master.</i> Then bring out the dark bay. — He has been very badly groomed.
مهنر سر شما هر روز سه دفعه تیمار میکنم شال میمالم یال و دمش را هر روز میشورم	<i>Mihār.</i> Sar-i shumā! har rūz si daf'a tīmar mīkunam, shāl mīmālam. yāl u dum-ash-rā har rūz mīshūram.	<i>2<sup>d</sup> Groom.</i> By your head! Every day I groom him three times, I rub him down. I wash his mane and his tail every day.
آقا پس چرا اینقدر کثیف است خیلی هم لاغر است یقیناً جوش را تمام نمیدهی	<i>Aghā.</i> Pas chirā īnqadr kasīf ast? kheili ham lağhir ast yaqīnan jou-ash-rā tamām na-mīdahī.	<i>Master.</i> Well then, why is he so dirty? He is also very lean. Surely you do not give him the whole of his barley.
مهنر و آله بسر شما و جان خانم یکه دانه جو خیانت	<i>Mihār.</i> Vallāh! bi sar-i shumā va jan-i kharum yak dūna	<i>2<sup>d</sup> Groom.</i> By God! By your head and by the soul of my

نمیکنم نمک بحرّامی نکریم  
اگر میخواهید این اسپ چاق  
شود باید بقصیل بیندید

آقا حالا وقت قصیل نیست  
علف هنوز خیلی کِراَن است  
یک هفته دیگر سبز میدهیم

مهرت این اسبها هیچکدام نه  
جل دارد نه نمده همه اش  
تیمه پاره است میفرماتید بازار  
میروم تازه میخرم

آقا خیر بعد از چند روز دیگر  
جل پیراهن میندیم هوا گرم

jou khānat na-mīkunam na-  
mak bi harāmi na-kardam.  
Agar mīkhahīd īn asp chaq  
shavad, bayad bi qasī bi-  
bandīd.

Aghā. Hāz vakht-i qasī nīst,  
‘alaf hanūz kheilī girān ast.  
Yak hafta-yi dīgar sabz mī-  
dahīm.

Mihtar. In aspha hīch kudām  
na jul darad, na namad,  
hama-y-ash tika para ast.  
Mīfarmāyīd, bazar mīravam,  
taza mīkharam.

Aghā. Kheir, ba’d az chand  
rūz-i dīgar jul-pīrahan mī-

mistress I do not steal a  
single grain of barley. I  
have not stolen your salt  
(i.e. I am not ungrateful). If  
you want to make this horse  
get fat, you must give it  
green fodder.

Master. Now is not the season  
for green fodder. As yet  
grass is very dear. In a week  
we will give him green fod-  
der.

Groom. Not one of these hor-  
ses have a cloth, nor a felt  
rug, all are torn. If you al-  
low it, I will go to the bazar  
and buy new ones.

Master. No, in a few days we  
will give the horses their

شده است

مهرت يك پا بند و دو تا  
میخ طویله و يك افسار  
لازم است

آقا هر روز میخواهی بازار بروی  
مداخل برای خودت پیدا  
بکنی آنچه هست خوب  
نگاهداری و تعمیر کن برای  
چند روز گاه و پنجگاه داری

جلودار برای امشب و فردا  
شب داریم میفرمائید فردا بروم  
میدان بخنوم

آقا بسیار خوب بخنم

bandīm, havā garm shuda  
ast.

*Miktar.* Yak pāband u du ta  
mīkh-i tavīla va yak afsār  
ham lazīm ast.

*Aghā.* Har rūz mīkhāhī bāzār  
biravī madākhil barāyi khu-  
dat peida bikunī. Unchi hast  
khūb nigāh dar va ta'mīr  
kun. — Barāyi chand rūz  
kāh u yunja darīm?

*Jiloudār.* Barāyi imshab u  
fardā shab darīm. Mīfarmayid  
fardā birevam meidan bikha-  
ram?

*Aghā.* Bisyar khūb, bikhar.

summer clothing (lit. shirt-co-  
vers) the weather has become  
warm.

*Groom.* A rope and two iron  
pegs and a halter are also  
necessary.

*Master.* Every day you want  
to go to the bazar to make  
a profit for yourself. What-  
ever we have you must look  
after well, and have it repaired.  
For how many days more  
have we got straw and hay?

*1st Groom.* We have (enough)  
for this evening and to-mor-  
row evening. Do you wish me  
to go to-morrow to the mar-  
ket to buy some?

*Master.* Very well, buy some.

جلودار پس پول التفت کنيد  
کاه و جو بخرم و اسپهارا م  
نعل بندى بکنم

آقا تخته پهن خيلى كم است  
كويىا پهن را همه فروختى  
بكمامى خيلى م كاه قاتى  
كردى بهتر توجه بكنيد اگر  
فردا طويله مثل امروز شلوف  
است شمارا پنج هزار جريمه  
ميكنم

مهتر چشم اطاعت ميكنم

آقا ركاب و دهنه خيلى زنك

*Jiloudar.* Pas pūl iltifat kunīd  
kāh u jou bikharam, aspha-  
rā ham na'ibandī bikunam.

*Aghā.* Takhta-pahīn kheilī kam  
ast, gūya pahīn-rā hama fu-  
rūkhī bi hammāmī. Kheilī  
ham kāh qatī kardī. Bihtar  
tavajjuh bikunīd! Agar fardā  
tavīla misl-i imrūz shulūq  
ast, shumārā panj hazār ja-  
rīma mīkunam.

*Mihtar.* Chashm! itā'at mīku-  
nam.

*Aghā.* Rikāb u dahana kheilī

1<sup>st</sup> Groom. Then please give  
me some money to buy straw  
and barley. I must also get  
the horses shod.

*Master.* The dung-litters<sup>1)</sup> are  
very scanty; I suppose you  
have sold the dung to the  
bath-man<sup>2)</sup>. You have also  
mixed it with much straw.  
You must take more care! If  
to-morrow the stable is in dis-  
order as it is to-day, I will  
fine you five qarāns. (lit. five  
thousand dinars).

2<sup>d</sup> Groom. By my eyes! I will  
obey.

*Master.* The stirrups and the bit

1) In Persia, dried dung is used for the horses' litter.

2) In Persia, the baths are heated with dung.

are very rusty and the saddles are full of dust and earth.

*1st Groom.* We have no emery paper, and we have never had a polishing-chain.

*Master.* Do not give excuses worse than the faults. With brick-powder they will get quite clean. Take great care not to let my things get spoilt.

Extracts from Nasir ed-Dīn Shah's Diaries.

*At an Exhibition in London.*

The picture of a donkey was seen and I asked the price of it. The Director of the Exhibition, a fat, white-bearded man, who gave information about the prices, told me it

zang zada ast va zīnha pur  
gard u khāk shuda ast  
*Iloudār.* Sambāda na-dārīm va  
zara ham az asl na-dāštīm.

*Aghā.* 'Uzr badtar az gunāh na-  
y-ar! bā khāk-i ājur khūb  
pāk mīshavad. khūb mavazi-  
bat kun, asbābhā zāi' na-  
shavad.

زده است و زینها پر از گرد و  
خاک شده است  
جلودار سباده نداریم و زره  
از اصل نداشته‌ایم

فا عذر بدتر از گناه نیار با  
خاک آجر خوب پاک میشود  
خوب مواظبت کن اسبابها  
ضایع نشود

صورت خری دیده شد پرسیدیم  
قیمتش چند است رئیس  
اکسپوزیسیون که مرد فربه  
ریش سفیدی بود و قیمت‌ها را

Sūrat-i kharī dīda shud. Pur-  
sīdam: 'qīmat-ash chand  
ast?' — Rāis-i akspūziyūn,  
ki mard-i farbih-i rīsh  
safidī būd va qīmatharā mī-  
khund, guft: 'sad līra-yi in-

میخواند گفت صد لیرو  
 انگلیسی که معادل دوپست  
 و پنجاه تومان ایران است  
 گفت قیمت خر زنده منها  
 پنج لیرو است اینکه شکل  
 خراست چرا باید باین کرانی  
 باشد رئیس گفت چون خرچی  
 ندارد جو و کاه نمیخورد  
 گفت اگرخرج ندارد بار هم  
 نمیکشد و سواری نمیدهد  
 بسیار خندیدیم

glāra", ki mu'adil-i davlat u  
 panjsh tumān-i Irān ast. Guftam:  
 »Qīmat-i khar-i zinda  
 muntaḥa panj līra ast; in ki  
 shikl-i khar ast, chira bayad  
 bi in girānī bashad?" — Rāis  
 guft: »Chun kharjī na dārad,  
 jou va kah na mīkhurad." —  
 Guftam: »Agar kharj na  
 dārad, bar ham na mīkashad  
 va savārī na mīdahad. Bisyar  
 khandīdim.

was a hundred pounds sterling, equivalent to two hundred and fifty tumāns of Persia. I remarked: "The value of a live donkey is at the outside five pounds. How is it then, that this, which is but a picture of an ass, is to be paid so dearly for?" The Director said: "Because it is not a source of expense, as it eats neither straw nor barley (the eastern substitutes for hay and oats.)" I replied: "True; it is not a source of outlay; but neither will it carry a load, or give one a ride".

We laughed heartily.

سفر ایران	Safar-i Irān.	Journey to Persia.
فرنگی میخوانم سفر بروم	<i>Farangī. Mikhāham safar bi-ravam.</i>	<i>European. I want to go on a journey.</i>
ایرانی کجا انشاء الله خیال دارید بروید	<i>Irānī. Kujāin shā Allāh khayāl dārid biravīd?</i>	<i>Persian. Where, if God will, do you think of going?</i>
فرنگی میخوانم بایران سفر بکنم	<i>Farangī. Mikhāham bi Irān safar bikunam.</i>	<i>European. I want to travel to Persia.</i>
ایرانی برای کار مخصوصی میروید یا همین برای سیرو سیاحت	<i>Irānī. Barāyi kar-i makhsūsī mīravīd, yā hamīn barāyi seir u siāhat?</i>	<i>Persian. Are you going there with a special purpose, or only for the pleasure of sightseeing travelling?</i>
فرنگی خیر آقا میخوانم زبان فارسی را یاد بگیرم	<i>Farangī. Kheir āgha, mikhāham zaban-i farsī-rā yād bi-gīram.</i>	<i>European. No sir, I want to learn the Persian language.</i>
ایرانی خیلی خوب برای تحصیل	<i>Irānī. Kheilī khūb, barāyi tah-</i>	<i>Persian. Very well, for lear-</i>

زبان هیچ چیز از سفر بهتر  
نیست نزدی میروید

فرنگی انشاء الله بعد از يك  
ماه ديگر خواهش دارم كه  
بعضی اطلاعات از وضع ملكت  
و راه و رسم سفر ايران به  
بندۀ بدهيد

ایرانی بفرمائید آقا با دل و جان  
آنچه اطلاع دارم عرض میکنم  
چه چیز است میخواستید  
بفهمید

فرنگی میخواستم بدانم از کدام  
راه از انگلیس به ایران میتوان  
رفت  
ایرانی اگر از راه دریا میل

سر-ی زبان هیچ چیز از سا-  
far bihtar nist. bi zūdi mīra-  
vid?

*Farangī.* In sha Allah ba'd az  
yak mäh-i digar. va khahish  
daram ki ba'z i'ttila'at az vaz-  
i mamlikat va räh u rasm-i  
safar-i Iran bi banda bidahid.

*Irānī.* Bifarmāyid agha! ba'd il  
u jan anchi ittila' daram  
'arz mīkunam. chi chiz ast  
mikhastid bifahmid?

*Farangī.* Mikhāstam bidānam  
az kudam räh az Inglis bi  
Iran mitavān raft.

*Irānī.* Agar az räh-i daryā

ning a language, nothing is  
better than travelling. Do you  
start soon?

*European.* If God will, in  
another month. I should like  
you to give me some in-  
formation about the ways of  
the country, and its roads  
and the manner of travelling  
in Persia.

*Persian.* Please to command,  
sir! With heart and soul I  
will give you any informa-  
tion I can. What were you  
wishing to know?

*European.* I want to know by  
which route one can go from  
England to Persia.

*Persian.* If you like to go by



نارید بروید باید از لندن  
 سوار کشتی بشوید آن کشتی  
 از لندن میروید به جبل الطارق  
 و از آنجا به جزیرهٔ ملت که  
 میان دریای سفید واقع است  
 از نهر سویس گذشته داخل  
 دریای احمر میشوید بعد از آن  
 میرسید به بندر عدن که از  
 شهرهای عربستان است خلاصه  
 از راه بحرالهند وارد بندر  
 بمبئی میشوید که آنجا چند  
 روز باید توقف نمود

فونگی از هندوستان میتوان از  
 راه خشکی به ایران رسید باخیر

ایرانی چون میان هندوستان

meil dard biravid, bayad az  
 London savor-i kashki bisha-  
 vid an kashki as Landan  
 miravad bi *Jabal ut Turiq*  
 va az anja bi jazra-yi *Malt*,  
 ki mian-i *Daryā-yi Safid*  
 vaqi' ast. as *Nahr-i Savi*  
 guzashta dakhili *Daryā-yi*  
*Akhar* mishavid. ba'd az an  
 miravid bi bandar-i 'Adan,  
 ki az shahr-ha-yi 'Arabistan  
 ast. khulasa az rah-i *Bahr*  
*ut Hind* varid-i bandar-i  
*Bombay* mishavid, ki anja  
 chand ruz bayad tavaqquf  
 namud.

*Farangi*. Az Hindustan mita-  
 van az rah-i khushki bi Iran  
 rasid, ya kheir?

*Iranai*. Chun mian-i Hindustan

sea, you must take a ship  
 from London. That ship goes  
 from London to *Gibraltar*,  
 and from there to the island  
 of *Malta*, which lies in the  
 middle of the *Mediterranean*  
 (the White Sea). Having pas-  
 sed through the *Suez Canal*,  
 you enter the *Red Sea*. After  
 that you go to the port of  
*Aden*, which is a town in Ara-  
 bia. At last, crossing the  
*Indian Ocean*, you reach the  
 port of *Bombay*, where you  
 must stop for some days.

*European*. Can I get from In-  
 dia to Persia by land, or  
 not?

*Persian*. As between India and

وایران ممالک افغانستان و  
بلوچستان واقع است که  
آدم‌های آن طرف نمیکذارند  
خارج از ملکشان عبور بکنند  
نیشود از راه تری بیروید

فرنگی پس از راه بحری باید رفت

ایرانی البته از بندر بمبئی تا

بندر ابو شهر که لب خلیج  
فارس واقع است هر هفته یک  
دفعه یک کشتی بخار مل  
انگلیس می‌رود شما با کمال  
آسایش و راحت سفر خواهید  
کرد

فرنگی از سفر دنیا هرگز خوشم

va Irān mamalik-i *Afghānis-*  
*tān* va *Belūchistān* vaqī' ast,  
ki ādamha-yi an taraf na-  
mīguzarand kharija az mulk-  
i-shan 'ubur ōkunad, na-  
mishavad az rāh-i bari bi-  
ravād.

*Farangi.* Pas az rāh-i bahri  
bayad raft?

*Irāni.* Albatta! az bandar-i  
*Bombai* ta bandar-i *Abu-*  
*shahr*, ki lab-i khalij-i Fars  
vaqī' ast, har hafte yak daf'a  
yak kashkī-yi bukhār-i mal-i  
Ingliš miravad. shumz ba  
kamāl-i āsayish va rūhat sa-  
far khahīd kard.

*Farangi.* Az safar-i daryā har

Persia lie the countries of  
*Afghanistan* and *Beluchistan*,  
whose inhabitants do not al-  
low strangers to pass through  
their country, it is impossi-  
ble to go by land.

*European.* Then I must go by  
sea?

*Persian.* Of course! From the  
port of *Bombay* to the port  
of *Bushire*, which lies on  
the coast of the Persian Gulf,  
an English ship goes once  
a week. You will be able to  
travel in perfect ease and  
comfort.

*European.* I never care for

نمیباید و از تکان و جنبش  
کشتی بیشتر و قتها حالتهم  
میخورد طوقانم مثل سل تلخ  
میشود

ایرانی پس چرا سفر میروید

فرنگی نمیدانستم که این قدر  
سفر دریا باید کرد و کز نه  
شاید خیال این سفر هرگز  
نمیکردم

ایرانی خیر آنرا سفر از هر چه باشد  
برای تربیت آدم بهتر است  
تا شخصی سفر نکند پخته

gis khush-am na-mirayad va  
as takan u jumbiah-i kashk  
bishtar-i vakhtas hâlat-am  
bi ham mirhurad va ouqst-am  
mial-i sag talkh mishavad.

*Irānī.* Pas chirs safar miravid?

*Farangi.* Na-mīdanistam ki in  
qadr safar-i darys bāyad  
kard va garna shayad khayāl-  
i in safar hargiz na-mikar-  
dam.

*Irānī.* Kheir agha, safar az har  
chi bashad barāyi tarbiyat-i  
adam bihtar ast. ts shakhtai  
safar na-kunad pakhts na-

a sea journey. The shaking  
and rocking of the ship ge-  
nerally upsets me and I  
become melancholy. (lit. my  
times are bitter like those of  
a dog).

*Persian.* Then why do you go  
on a journey?

*European.* I did not know that  
one had such a long journey  
by sea. Had I known, I should  
never perhaps, have conceived  
the thought of (going on) this  
journey.

*Persian.* No sir, a journey is  
better than anything else for  
the education of a man. Till  
a person has travelled, he

نمیشود و شیخ سعدی

میگوید

تا بدکان خانه در گروی

هرگز ای خلم آدمی نشوی

یو اندر جهان تفرج کن

پیش از آن روز که جهان بروی

فزنگی درست است و شعرا هم  
گفته اند

مشکلی نیست که آسان نشود

مرد باید که هراسان نشود

پس بفرماتید از بندرِ بمبئی  
تلندری ابو شهر چند روز راه

است

mishavad va Sheikh Sa'idi  
migu'ad:

"ta bi dukkan-i khana dar gi-  
rou-i,

"hargiz, ei kham, adami na-  
shavi.

"biroo andar jahan tafarruj  
kun,

"pish az an ruz k'as jahan bi-  
ravi! —

*Farangi.* Durustast, va shu'ara  
ham gufta and:

"mushkili nist, ki aasan na-  
shavad,

"mard bayad ki harasan na-  
shavad.

pas bifarmayid az bandar-i  
*Bombay* ta bandar-i *Abushahr*  
chand ruz rah ast.

does not become experienced  
(lit. ripe), and Sheikh Sadi  
says:

"As long as you remain a for-  
feit in the shop of the house.

"Surely, you will not, oh un-  
ripe one! become a man.

"Go into the world and look  
about you.

"Before the time comes when  
you have to leave the world.

*European.* That is true, and  
the poets have also said:

"There is nothing difficult which  
may not become easy

"A man must not be frighte-  
ned."

Now then, tell me, how many  
days' journey is there be-  
tween *Bombay* and *Bushire*?

ایوانی اگر میخواهید مسقط را  
که شهر مشهور عربستان است  
به بینید دوازده روز طول  
میکشد

فرنگی میسان ببتی و نوشهر  
چند منزل است

ایوانی کشتی اول رو بشمال  
میرود تا بندر کراچی که یکی  
از بنادر معظم ممالک هند  
است و آنجا یک شب و یک روز  
توقف میشود اگر میل داشته  
باشید میتوانید در مهمانخانه  
شهر کراچی منزل کنید

فرنگی کراچی شهر بزرگی  
است بخیر

*Irānī.* Agar mikhahid Masqat-  
ra, ki shahr-i mashhur-i 'Ara-  
bistan ast, bibinid, davāzdah  
rūz tul mikashad.

*Ferangī.* Mian-i Bamber va  
Bushahr chand mansil ast?

*Irānī.* Kashki avval ru bi sha-  
mal miravad ta bandar-i Ka-  
rāchi, ki yaki as banadir-i  
mu'asam-i mamalik-i Hind  
ast va anja yak shab u yak  
rūz tavaqquf mishavad. agar  
meil dakhā baahid mitavānid  
dar mihamkhana-yi shahr-i  
Karāchi mansil kunid.

*Ferangī.* Karāchi shahr-i bu-  
surgī-st ya kheir?

*Persian.* If you wish to see  
Masqat, which is a celebrated  
Arabian town, the journey  
takes 12 days. Otherwise it  
takes 10 days.

*European.* How many stations  
are there between Bombay  
and Bushire?

*Persian.* At first the ship goes  
in a northerly direction to  
the port of Karāchi, which  
is one of the most important  
Indian ports, there it stops  
for a night and a day. If  
you like you can stay at  
the hotel of the town of Ka-  
rāchi.

*European.* Is Karāchi a large  
town or not?

ایرانی چرا شهر بزرگ و آباد است  
از صد و چهار هزار نفر بیشتر  
جمعیت دارد

فونکی اهالی شهر همه شان  
مسلمان هستند

ایرانی خیر نصفشان مسلمان  
هستند و نصف دیگر هندی  
(یعنی بتپرست) و پارسی  
(یعنی کبر یا آتش پرست)  
و عیسوی

فونکی شنیده ام که تجارتگاه  
بزرگی است

ایرانی درست است از هر طرف  
دنیا کشتیهای بخار و بادبانی

*Irānī.* Chirā, shahr buzurḡ va  
mūd ast. az sad u chahār  
hazar nafar bihtar jam'at  
darad.

*Farangī.* Ahālī-yi shahr hama-  
yī-shan Musalman hastand?

*Irānī.* Kheir, nisf-i-shan Musal-  
man hastand va nisf-i digar  
Hindī (ya'nī butparast) va  
Pārsī (ya'nī Gabr yā mtaah  
parast) va 'Isavī.

*Farangī.* Shanida am ki tijarat-  
gah-i buzurḡ-st.

*Irānī.* Durust ast, az har taraf-i  
dunya kashthā-yi bukhār va  
badbani miyand, mal va

*Persian.* Yes, the town is large  
and populous. It has more  
than 104,000 inhabitants.

*European.* Are the inhabitants  
of the town all Mohamme-  
dans?

*Persian.* No, half of them are  
Musulmans and the other  
half are Hindus (namely:  
idol-worshippers), Parsees (na-  
mely: fire-worshippers), and  
Christians.

*European.* I have heard that it  
is an important commercial  
town.

*Persian.* That is true. From  
all parts of the world stea-  
mers and sailing-vessels come

میآیند مال و جنس هندوستان را بار کرده به ولایت‌های دیگر میبرند مرکز تجارت عمده است	jins-i Hindustan- <i>ra</i> barkarda bi vilayatha-yi digar miba- rand. markaz-i tijarat-i 'um- dal-st.	to fetch Indian goods and wares, and take them to other countries. It is an im- 'portant centre of commerce.
فرنگی پس از کراچی کجا باید رفت	<i>Farangī</i> . Pas az Karāchi kaja bayād raft?	<i>European</i> . Well, where do we go to after Karāchi?
ایرانی اولاً بگوادار که بندر کوچک مکران است	<i>Irānī</i> . Avvalan bi Gvādar, ki bandar-i kuchik-i <i>Makrān</i> ast.	<i>Persian</i> . First to <i>Gvadar</i> , which is a small port in <i>Makran</i> .
فرنگی مکران چه ملکتی است	<i>Farangī</i> . <i>Makrān</i> chi mamli- kat-i-st?	<i>European</i> . What country is Makran?
ایرانی مکران اسم ساحل بلوچستان است از گوادار میروند بمسقط	<i>Irānī</i> . <i>Makrān</i> ism-i sahil-i Ba- luchistan ast. az Gvadar mi- ravid bi <i>Masqat</i> .	<i>Persian</i> . Makran is the name of the coast of <i>Beluchistan</i> . From <i>Gvadar</i> you go to <i>Mas- qat</i> .
فرنگی مسقط قابل دیدن است	<i>Farangī</i> . <i>Masqat</i> qābil-i dīdan ast?	<i>European</i> . Is <i>Masqat</i> worth seeing?
ایرانی بغیر از سنک و دریا	<i>Irānī</i> . Bi gheir az sang va daryā	<i>Persian</i> . There is nothing to

چیزی دیده نمیشود چهار  
 پنج تا قصر و قلعه سر سنگ  
 بنا کرده اند دو تا خانه  
 باصفا بیشتر ندارد یکی خانه  
 سفیر انگلیس و آن دیگر عمارت  
 سید

فرنگی سید که را میکینند

ایرانی سلطان مسقط را سید  
 میکینند چرا که از خاندان  
 پیغمبر است اسم سید مرحوم  
 سید ترکی بود برادر سلطان  
 مغفور زنگبار بود سید حالیہ  
 پسر بزرگ سید ترکی است  
 اسمش سید فیصل است

chirī drda na-mīshavad. cha-  
 har panj ta qasr va qal'a sar-i  
 sang-binā kardā and. du ta  
 khāna-yi bā safā brishtar na-  
 darad, yaki khāna-yi safir-i  
 Inglis va an digar 'imarat-i  
 Seyyid.

Farangī. Seyyid ki-rā mīgu-  
 yand?

Irānī. Sultan-i Masqat-rā Sey-  
 yid mīguyand, chirā ki az  
 khāndan-i Peighambar ast.  
 ism-i Seyyid-i marhum Sey-  
 yid Turkī bud. barādar-i  
 sultan-i maghfūr-i Zangbār  
 bud. Seyyid-i halā pīsar-i  
 buzurg-i Seyyid Turkī-st;  
 ism-ash Seyyid Feisal ast.

be seen but rocks and sea.  
 Four or five forts have been  
 built on the rock. Masqat has  
 only two fine houses; one is  
 the house of the English re-  
 sident, the other\* is the  
 palace of the Seyyid.

European. Whom do they call  
 Seyyid?

Persian. They call the Sultan  
 of Masqat Seyyid, because  
 he is a descendant of the Pro-  
 phet. The name of the decea-  
 sed Seyyid was Seyyid Turkī.  
 He was the brother of the  
 deceased Sultan of Zangbar.  
 The present Seyyid is the  
 eldest son of Seyyid Turkī;  
 his name is Seyyid Feisal.



*Forangī tijarat-i Masqat zīd  
ast yā kam?*

*European.* Is the commerce of  
Masqat great or small?

*Irānī.* Chandān zīd nīst. bazar-  
ash ham kuchik ast. banda-  
furūshī biyār ast. zangīha-  
rē az *Zangbār* mīrānd bi  
*Masqat* va az anjā mīfiristānd  
bi *Irān* va bi *Baghdād*. abādī-  
yi havālī-yi shahr kam ast.  
az atrāf-i shahr khurmā mīā-  
varand, mīfurūshand. tajirha-  
yi Yangī Dunyā khurmā-yi  
*Masqat*-rā ba kashī mībarand  
bi vilāyat-i khud-i shān. qa-  
rīb-i shahr hich sabzi dīda  
na-mīshavad. gāv va ulagh-i  
anjā 'avaz-i 'ālaf māl-yi  
khushk mīkhurand. halvā-yi  
*Masqat* mashhūr ast; tā bi

*Persian.* It is not much, and  
the bazaar is small. There  
is much slave-trading. They  
bring the negroes from *Zan-  
zibar* to *Masqat*, and from  
there they send them to *Per-  
sia* and to *Baghdad*. There  
is little' cultivation in the  
vicinity of the town. From the  
environs of the city, dates  
are brought, and are sold.  
American merchants take the  
*Masqat* dates in their ships  
to their own country. Near  
the town nothing green is  
to be seen. The cows and  
donkeys of those parts eat

فونکی تجارت مسقط زیاد

است یا کم

ایرانی چندان زیاد نیست

بازارش هم کوچک است بنده

فروشی بسیار است زنگی هارا

از زنگبار میآورد به مسقط و از

آنجا میفرستند بایران و

ببغداد ابدی حوالی شهر کم

است از اطراف شهر خرما

میآورند میفرشند تاجروهای

ینکی دنیا خرماى مسقط را

با کشتی میبندند بولایت

خوب شان قریب شهر هیچ

سبزی دیده نمیشود کاه و

الاغ آنجا عربى علف ماهی

خشاک مخرجونند حلوائی مسقط  
مشهور است تا بهند و ایران حمل  
و نقل میشود

فونکی آب و هوای مسقط چه  
طور است

ایرانی مثل جهنم است از هند  
هم کمتر است با وجود این  
امراض ساختن در آنجا کم  
است

فونکی در مسقط چند ساعت  
توقف میشود

ایرانی دوازده ساعت صبح  
رسیده شام از آنجا میروند  
صبح دیگر انشاء الله میرسید

Hind u Iran haml u naql  
mishavad.

Farangi. Ab u havâ-yi Masqat  
chi tour ast?

Iranî. Mial-i jahannam ast, az  
Hind ham garmtar ast. ba  
vujud-i in amraz-i sakht dar  
anjâ kam ast.

Farangi. Dar Masqat chand  
sa'at tavaquf mishavad?

Iranî. Davazdah sa'at. subh  
rasida shâm az anjâ miravid,  
subh-i digar in ahz Allâh mi-  
rasid bi Jaskh, ki langargâh-i

dried fish instead of fodder.  
The halvâ (a sweet) of Masqat  
is famous and is exported  
to India and Persia.

European. What is the climate  
of Masqat?

Persian. It is like hell; it is  
hotter than India. Neverthe-  
less, serious illnesses are rare  
there.

European. How many hours  
do we stop at Masqat?

Persian. Twelve hours. You  
arrive in the morning and  
leave in the evening. If God  
will, you then reach Jaskh,

به جاشك كه لنگرگاه كوچاك مكران است فونكى جاشك هم شهر صده است	kuchik-i Makrān ast.  <i>Farangī</i> . Jashk ham shahr-i 'umdat-st?  <i>Irānī</i> . Kheir, qasaba-yi ku- chikī-st, safai na.darad. ta- lagraf-khana-yi inglis dar Jashk ast. az Jashk ta <i>Ban-</i> <i>dar</i> 'Abbās yak shabāna ruz rāh ast.	which is a small landing- place in Makran.  <i>European</i> . Is Jashk also an important place?  <i>Persian</i> . No, it is a small vil- lage. It is not pretty. There is an English telegraph-office at Jashk. From Jashk to <i>Ban-</i> <i>dar-Abbas</i> it is one night and one day's journey.  <i>European</i> . I have heard that Shah Abbas built Bandar Ab- bas, and that in his days, it was an important town.
فونكى شنيدم كه بندر عباس را شاه عباس بنا كرده و در آن زمان شهر معتبرى بوده است	<i>Farangī</i> . Shāndam ki Bandar 'Abbās-rā Shāh 'Abbās bina karda va dar an zaman shahr- i muṭtabarī būda ast.	<i>Persian</i> . Yes, the condition of Bandar Abbas is known from Persian history. It is still to- day a centre of commerce,
ايرانى بلى احوالات بندر عباس از تاريخ ايران معلوم است حالا هم مركز تجارت است	<i>Irānī</i> . Balr ahvāl-st-i Bandar 'Abbās az tarikh-i Irān ma- lum ast. halā ham markaz-i tijarat ast, amma Līngā az	

اما لنکه از بندر حبسی بزرگ  
تر و هر جمعیّت تر است

فرنگی لنکه کجا واقع است

ایرانی داخل خلیج فارس است  
ولنگرگاهش خوب است چرا  
که از باد شمال که باد سخت  
تمام خلیج فارس است محفوظ  
است بازارهای خوب دارد  
قالی و کليم و نماد ملای ایران  
از لنکه میزند مسقط و زنگبار  
کشتی در جنوب در لنکه  
میسازند

فرنگی بعد از لنکه کدام منزل  
است

bandar-i 'Abbasi buzurgtar  
va pur-jam'attar ast.

Farangī. Linga kuja vaqi' ast?

Irānī. Dekhil-i khalij-i Fārs ast  
va langargah-ash khub ast,  
chira ki az bād-i shamāl, ki  
bād-i sakht-i tamām-i Khalij-  
i Fārs ast, mahfuz ast.  
Bazarhā-yi khub darad qālī  
va gīltm va namād māl-i Irān  
az Linga mībarand bi Mas-  
qat va Zangbar. kashti-yi  
khub ham dar Linga mīsa-  
zand.

Farangī. Bād az Linga kudam  
manzil ast?

but Linga is larger and more  
densely populated than Ban-  
dar Abbas.

European. Where does Linga  
lie?

Persian. It lies in the Persian  
Gulf, and its landing-place  
is good, because it is protec-  
ted from the North Wind,  
which is very violent in the  
whole Persian Gulf. It has  
good bazaars. They export  
Persian woven and felt car-  
pets from Linga to Masqat  
and to Zanzibar. They also  
build good ships at Linga.

European. Which is the sta-  
tion after Linga?

*Irānī. Jazira-yi Bahrein ast, ki murvārd dar unj az tah-i daryā peida mīkunand. guyz shanīda-id ki murvārd-i khalij-i Fars mashhur ast. aghlab-aah māl-i Bahrein ast. Zamin-i jasyir-i Bahrein abud va sabz va pur az dirakht-i khurma-st. ulaghha-yi Bahrein biyār qavī va buzurg va khush tarkīb va tundrou va barāyi savārī az yebu bihtar and. az Bahrein bi Bāshahr rubishamāl mīravīd.*

*Persian.* It is the island of *Bahrein*, where they find pearls at the bottom of the sea. Perhaps you have heard that the pearls of the Persian Gulf are famous. Most of them come from *Bahrein*. The soil of the Island of *Bahrein* is well cultivated, and covered with verdure full of date-palms. The donkeys of *Bahrein*, are very strong, tall, well made, and swift. For riding they are better than ponies. From *Bahrein* to *Bushire* you take a northerly direction.

*Farangī. Al hamdu l'illah ki*

*European.* Thanks be to God

ایرانی جزیرهٔ بکرین است که  
مروارید در آنجا از ته دریا پیدا  
میکند کویا شنیده اید که  
مروارید خلیج فارس مشهور  
است اغلبش مال بکرین  
است زمین جزایر بکرین  
آباد و سبز و پر از درخت  
خرما است اولغهای بکرین  
بسیار قوی و بزرگ و خوش  
ترکیب و تندرو و برای  
سواری از یابو بهتر اند  
از بکرین بهوشهر رو بشمال  
میرویند

قنکی الحمد لله که در بوشهر

از عذاب سفر دریا خلاص  
خواهم شد در بوشهر مهناخانه  
خوبی یافت میشود یا خیر

ایرانی خیر مهناخانه ندارد

کاروان سرا دارد اما برای شما  
بهتر است خانه وکیل الدوله  
انگلیس منزل کنید

فونکی چه طور در خانه وکیل  
الدوله انگلیس منزل کنم  
نیشناسش

ایرانی او نمیکند از جای دیگر  
منزل کنید هر کس از فونکیها

ببوشهر میآید مهمان وکیل  
الدوله میشود بسهمیار آیم

dar Bushahr az 'asb-i safar-  
i daryā khalas kesham shud.  
Dar Bushahr mihamnakhana-  
yi khubi yافت mishavad ya  
kheir?

Irāni. Kheir, mihamnakhana-yi  
na-darad, karvansara darad,  
amuz barāyi shumaz bihtar  
ast khana-yi vakil ad doula-  
yi Inglis manzil kunid.

Farangi. Chi tour dar khana-yi  
vakil ad doula-yi Inglis man-  
zil kunam? na-mishanazam-  
ash.

Irāni. U na-miguzarad ja-yi  
digar manzil kunid. har kas  
az Farangha bi Bushahr  
mayad, mihaman-i vakil ad  
doula mishavad. bisyar adam-

that in Bushire I shall be  
delivered from the sufferings  
of this sea-journey. Is there  
a good Hotel at Bushire?

Persian. No, there is no Ho-  
tel; there is a caravansary.  
But for you it is better to  
stop at the house of the En-  
glish Resident.

European. How can I stop at  
the house of the English Re-  
sident? I do not know him.

Persian. He will not allow you  
to stay anywhere else. What-  
ever European comes to Bus-  
hire, becomes the guest of  
the Resident. He is a very

فونکی دیگر از فونکیها در بوشهر  
کسی هم هست

ایرانی بلی ده دوازده نفر تاجر  
دارد و چند نفر تلکرافچی  
هم در بوشهر ساکن اند خود

شهر تجارتگاه بزرگی و هر  
جمعیت است خرید و فروش  
بسیار دارد هر سال التجاره  
که از طرف اصفهان و شیراز  
میبیند بلیب دریا و هر چه

از خارجه میآیند داخل  
ایران بنمایند از بوشهر  
میکردند

فونکی بغیر از بازار چیزی دارد

i mihamdust i mihriban-est.

hospitable and very kind  
man.

Farangi. Digar az Farangihā  
dar Buehahr kasi ham hast?

European. Is there any other  
European at Bushire?

Irānī. Bāldah davazdah nafar  
tajir darad va ehand nafar  
talagrāfchi ham dar Buehahr  
sakin and. khud-i shahr tij-  
ratgah-i buzurg va pur ja-  
m'iat ast. kharid u furush  
biyār darad. har mal at-  
tijāra ki az taraf-i Isfahan va  
Shiraz mibarand bi lab-i  
darya va har chi az kharija  
mibarand dakhil-i Iran bina-  
mayand, az Buehahr migu-  
zarad.

Persian. Yes. There are ten  
or twelve merchants, and se-  
veral telegraph-clerks living  
at Bushire. The city itself  
is an important commercial  
place and densely populated.  
There is much trade (buying  
and selling). All commer-  
cial goods, exported from Is-  
fahan and Shiraz to the sea-  
coast, or imported from fo-  
reign parts into Persia, pass  
through Bushire.

Farangi. Bi gheir az bazār chizi

European. Besides the bazaars,

که قابل دیدن باشد

ایرانی چیزی ندارند بعد از  
توقف چهار پنج روز باید راه  
بیفتید بروید شیراز

فرنگی بفرمائید چه طور  
میتوان سفر کرد مگر کالسکه  
و ترمتاس پیدا میشود

ایرانی نه کالسکه دارد نه  
ترمتاس و نه راه آهن دو جور  
میتوان مسافرت کرد یکی با  
قافله میتوان رفت دیکری  
چاپاری

فرنگی بمن تعلیم بفرمائید  
بدانم چه طور باید رفت

darad, ki qabil-i dirdan ba-  
shad?

*Irānī.* Chizi na-darad. ba'd az  
tavaqquf-i chahar panj ruz  
bayad rah braftid biravid  
*Shirāz.*

*Farangī.* Bifarmayid chi tour  
mitavan safar kard? nazar  
kalaska va turumtas peida  
mishavad?

*Irānī.* Na kalaska darad, na  
turumtas va na rah-i ahan.  
du jur mitavan masafirat  
kard, yaki ba qafilā mitavan  
raft va digari chapari.

*Farangī.* Bi man ta'lim bifar-  
mayid bidanam chi tour  
bayad raft.

is there anything worth  
seeing?

*Persian.* There is nothing. Af-  
ter a stay of four or five  
days, you must set out for  
*Shiraz.*

*European.* Please tell me how  
I can make the journey? can  
I get a carriage or a tarantas?

*Persian.* There is no carriage,  
nor tarantas, nor railway.  
There are two modes of tra-  
velling; you can either go  
by caravan or with post-  
horses.

*European.* Please to tell me  
all about it, so that I know  
which route to take.



ایرانی چشم بشما حالی میکنم  
 میان بوشهر و شیراز چلپار  
 نیست پس با قافله باید  
 رفت یعنی دوسه راس قاطر  
 برای بنه و بار و یک یابو برای  
 سواری خجستان کرایه کرده  
 روزی یک منزل یعنی مسافت  
 پننج شش فرسخ را طی  
 میکنید

فرنگی همین را قافله مینویسند  
 بنده خیال کرده بودند که قافله  
 جمعیت بزرگی است از مرد و  
 شتر و اسب و قاطر و غیره که  
 با هم مسافرت میکنند

*Irānī.* Chashm! bi shumā hālī  
 mīkunam: miān-i Bushahr va  
 Shirāz chapar nist, pas bā  
 qāfila bayad raft, ya'nī du  
 si rās qātir barāyi buna va  
 bār va yak yābu barāyi sa-  
 varī-yi khud-i tān kirāya  
 karda, rūzi yak manzil,  
 ya'nī masāfat-i panj shiah  
 farsakh-rā toi mīkunīd.

*Farangī.* Hamīn-rā qāfila mī-  
 gūyand? banda kheyāl karda  
 būdam, ki qāfila jam'at-i  
 buzurgī-st az mard u shutr  
 u asp u qātir va gheira, ki  
 bā ham musāfirāt mīkunand.

*Persian.* With pleasure! (lit: by my eyes!) I will explain all to you. As between Bushahr and Shiraz there are no posthorses, you must go by caravan; that is to say: you must hire two or three mules for the baggage and loads, and one pony for yourself to ride. Every day you can do one station, which is a distance of five or six leagues.

*European.* I this what they call a caravan? I had thought that a caravan consisted of many men, camels, horses, and mules etc. that travel together.

ایرانی قافله عبارت است از  
این که با هر ملا که از محل  
حرکت سوار شدید تا محل  
مقصد تمام مسافت سفر را  
طی کنید و معنی چپار این  
است که در هر منزل اسب  
عوض بکنید شما که بلد  
راه نیستید باید که یک  
نوکر که بلد باشد همراه  
بگیرید بنده بی نوکر رفته ام  
و شکرد چپار بقدر لزوم  
خدمت میکند

فونگی عرض میکنم که حالیم  
بفرمائید سفر شما از بوشهر  
تا به شیراز چه طور گذشت

*Irānī.* Qafila 'ibarat ast az in.  
ki bā har malī ki az mahall-i  
harakat savar shudid tā ma-  
hall-i maqsud tamām-i ma-  
sāfat-i safar rā tei kunid; va  
ma'ni-yi chāpar in ast, ki  
dar har manzil asp 'āvaz bi-  
kunid. shumā ki balad-i rāh  
nistid, bayad ki yak noukar  
ki balad bashad hamrāh bi-  
gird. banda bi noukar rafta  
am va shagird chāpar bi  
qadr-i luzum khidmat mi-  
kard.

*Farangī.* 'Arz mīkunam ki hāl-  
am bifarmayid safar-i shumā  
az Bushahr tā bi Shiraz chi  
tour guzasht.

*Persian.* The meaning of ca-  
ra van is this: that you should  
ride the whole way to your  
destination on the same ani-  
mals which you started with.  
The meaning of travelling by  
post is this: that in each sta-  
tion you should change hor-  
ses. You, who do not know  
the way, must take a servant  
with you who knows it. I  
(the slave) went without a  
servant, and the post-boy did  
the necessary service.

*European.* I beg that you will  
tell me how you travelled  
from Bushire to Shiraz.

*Irānī. Chashm! tafarī-i safar-i khudam-rā khidmat-i sarkar mukhtasaran 'arz mīkunam; ba du nafar raftiq shuda az Bushahr harakat namudam, ki dar 'arabi mīguyand: "ar-raftiq thumm at-tarīq" ya'ni avval raftiq peida kun va ba'd az un safar birou. khulasa rūzī avval-i subh savār-i ka-raji shuda tā Shāf raftīm, ki dar taraf-i digar-i murdāb-i Bushahr vaqī' ast. ānjā chār-vaḍar ba māl muntazir-i mā bud. asbāb-i safar-rā bār karda savār shudīm, bi rah uftādīm.*

*Persian. With pleasure! I will relate for your benefit all the particulars of my own journey. Together with two companions, I started from Bushire, for in Arabic they say "A companion, then the road", which means: find a companion before going on a journey.*

Well, one day at day-break we took a boat and went to Shāf, which lies at the other end of the lagoon of Bushire. There the mule-driver was waiting for us with the mules. After having put up the loads, we mounted and started on our way. Till the foot of the mountain, there

ایرانی چشم تفصیح سفر  
خود را خدمت سرکار  
مختصراً عرض میکنم با دو نفر  
رفیق شده از بوشهر حرکت  
نمودم که در عربی میگویند  
الرفیق ثم الطريق یعنی اول  
رفیق پیدا کن و بعد از آن  
سفر برو خلاصه روزی اول  
صبح سوار گرجی شده تا  
شیف رفیقم که در طرف  
دیگر مرداب بوشهر واقع است  
آنجا چارواکار با مال منتظر  
ما بود اسباب سفر را بار کرده  
سوار شدیم براه افتادیم تا

بدامنه کوه، پاکستان است

خیلی گرم بود جاذبا آب  
پیدا میشد و لیکن اغلش  
شور است درخت خرما در

آن صحرای که مشهور به  
گرمسیر است بیشمار است

یک ساعت بغروب مانده  
رسیدیم به بزازجون ده کوچکی

است اما کاروانسرای عظیمی  
دارد بنده در تلکراخانه مهان  
شدم و از تلکراچی که ارمی  
است مسافت راه را فرسیدم

گفت که هفت فرسخ راه طی  
کرده اید

صبح سوار شده رفتیم به کنار  
تخته شش فرسخ راه است

tā bi dāmana-yi kuh rigistan  
ast. kheilr garm bud. jā bi  
jā āb peida mīshud va līkan  
aghlab-ash shur ast. dirakht-i  
khumr dar ān sahrā ki  
mashhur bi Garm-ēsr ast,  
bishumar ast.

yak sā'at bi ghurub munda  
rasidim bi Burāzjūn. dīb-i  
kuchikr est, amma karvānsarā-  
yi 'azīmī darad. banda dar  
talagrāfkhana mihman shu-  
dam va az talagrāfchī, ki  
Armanī-st masafat-i rāh-rā  
pursidam. guft ki haft far-  
sakh rāh tei karda-īd.

subh savār shuda raftim. bi  
Kunār Takhta. shish farsakh

is a sandy soil. It was very  
hot. Here and there we found  
some water, but it was mostly  
brackish. The date-palms in  
that plain, which is known  
as *Garmesir*, are innumerable.

At one hour before sunset we  
arrived at *Burazjun*. It is a  
small village, but it has a  
large caravansary. I was a  
guest in the telegraph-office,  
and we asked the telegraph-  
clerk, who is an *Armenian*,  
about the distance of our  
way. He said: "You have  
travelled seven farsakhs".

In the morning, having moun-  
ted, we went to *Kunar*

râh ast. tamâm-ash sanglakh  
va kuh va bad ast, dast-i-  
râst kuh va dast-i chap dasht.  
as damana-yi kuh eb-i garm-  
i gugird mirisad, bu-yi badr  
midahad. chand ta chashma-  
yi naft ham dar anjâ-st. bi  
jihat-i kearat-i kharmagas bi  
mardum va bi mâlha kheilr  
bad guzasht. du-sâ'at bi zuhr  
munda bi qarâ-yi *Dâlakî*  
rasidim. nahar dam-i kar-  
vansarâ-yi *Dâlakî* sarf shud  
az anjâ rah bi damana-yi  
kuh uftad: tangabâ-yi ma-  
khuf va baghalabâ-yi muhrb  
dared. az rûdkhanâ-yi *Khiât*  
guzashtim, ki eb ash shur  
ast.

*Takhta*. It is a distance of  
six farsakhs. It is all stony,  
mountainous and bad. On the  
right was the mountain, and  
on the left the plain. At the  
foot of the hill, warm sul-  
phur water springs forth;  
there are also several petro-  
leum-springs there. In con-  
sequence of the quantity of  
horse-flies, it was very bad  
for man and beast.

Two hours before noon we  
reached the village of *Da-  
laki*. We had luncheon near  
the caravansery of *Dalaki*.  
From there the road went  
along the foot of the hills.  
There are dangerous defiles  
and dreadful precipices here.

تمامش سنگلاخ و کوه و بد  
است دست راست کوه بود  
دست چپ دشت از دامنه  
کوه آب گرم کوگرد میریزد  
بوی بدی میدهد چند تا  
چشمه نفت هم در آنجااست  
باجهت کثرت خمگس مردم  
و علها خیلی بد گذشت و  
ساعت بظهر مانده بغریه راه  
رسیدیم نهار هم کاروانسرای  
دالکی صوف شد از آنجا راه  
به دامنه کوه افتاد تنگه‌های  
مخوف و بغله‌های مهیب  
دارد از رود خفنه خشت  
گذشتیم که آبش شور است

پهل سنگی بر روی رودخانه  
 بسته اند بعد از آن رسیدیم  
 بکوئل ملو که بسیار هست  
 و بلند است راه ساخته  
 هست اما سنگ فرش بطوری  
 است که اسب نمیتواند راه  
 برود بالا که رسیدیم میدانی  
 پیدا بود صاف و قند مانند  
 سطح آب معلوم است آنجا  
 قدیمتا دریاچه بوده است  
 بوته کنار و درخت خوسا  
 فراوان است

در تلکرافخانه که  
 اتلفا خالی بود منزل کریم

pal-i sangi bar ru-yi rud-  
 khana besta and. ba'd az  
 an rasdim bi kutal-i Malia,  
 ki bisyar past u buland ast,  
 ruh-i sukhta ham hast, amma  
 sangfarah-ash bi touri-st, ki  
 asp na-mitavand ruh bire-  
 vad. bala ki rasdim meidan  
 peida bud, saf va humand  
 manand-i sath-i ab. ma'um  
 ast unja qadiman daryachai  
 bude ast. buta-yi kunar va  
 dirakht-i kharm faravan ast.

dar talagrafxana, ki ittifa-  
 qan khair bud, manzil kar-  
 dim. ghulam-i talagrafxana

We passed the river *Khisht*,  
 whose waters were brackish.  
 A stone bridge has been built  
 across the river. After that  
 we reached the *Pass of*  
*Malia*, which is exceedingly  
 steep and elevated. There is  
 also a built road there but  
 its pavement is such that a  
 horse cannot walk on it.  
 When we got to the top,  
 a plain was to be seen; it  
 was flat and smooth, like an  
 expanse of water. Evidently a  
 small lake was there in olden  
 times. Jujube-bushes and date-  
 palms are there in plenty.

We stayed in the telegraph-  
 office which happened to be  
 empty. The servant at the

غلام تلکرافخانه هیثم و آب  
 و برنج و پیاز و روغن و نان  
 تازه حاضر کرد میان باغ آتش  
 روشن کرده طعام پختیم  
 خودیم فروش و بالا پوش آنچه  
 داشتیم روی بوریا انداخته  
 راحت شدیم  
 صبح زد برخاستیم سوار شدیم  
 معلوم شد که امروز تا کازرون  
 باید رفت هشت فسخ سنگین  
 راه است از رودخانه و از  
 کوتل کمارج گذشتیم این  
 کردند هم خیلی پست و  
 بلند و خطرناک است گاهی  
 قطرها پرت شده تا ته دره  
 میغلطند میپزند پیاده

hízum va sb va birinj va  
 piáz va roughan va nun-i  
 taza házir kard. miân-i baġh  
 atash roushan kardâ tu'âm.  
 pukhtim, khurdim. farah va  
 balâpush unchi dashtim ru-yi  
 burîâ andakhta râhat shudim.

subh sud barkhastim, savar  
 shudim. ma'îlum shud ki im-  
 rûz ta Kâzarûn bayad raft.  
 hasht farsakh-i sangin râh  
 ast. az rûdkhana va az kutal-  
 i Kamârij guzashtim. In gar-  
 dana ham kheir past u bu-  
 land va khatarek ast. gâhi  
 qatirha part shuda ta tah-i  
 derâ mighaltand, mimirand.  
 piâda shuda balâ raftim. az

telegraph-office brought wood,  
 water, rice, onions, melted  
 butter, and fresh bread Ha-  
 ving lit a fire in the middle  
 of the garden, we cooked the  
 food and ate it. Having spread  
 all the rugs and over-coats,  
 which we possessed on to the  
 matting, we rested.

We rose very early, and moun-  
 ted our horses. We knew we  
 had to reach Kâzarûn that  
 day.

It is 8 farsakhs and a hard  
 road. We passed the river  
 and the Pass of Kamârij.  
 This pass is also very steep,  
 high, and dangerous. Some-  
 times the mules fall and roll  
 down to the bottom of the

شده بالا رستم از آبادی ده  
 کمارج و گردنه کوچکی گذشته  
 بجایگاه کازرون رسیدیم تمامش  
 باصفا و سبز و آباد است زمینش  
 خاک نرم خوبی است و یک  
 وجب زمین در تمام آن جایگاه  
 خشک و لم بیوز نیست جایگاه  
 آب از کوه های دست چپ  
 بقدر یک سنگ و دو سنگ  
 میبزن باغها را مشروب میکند  
 اقسام و انواع میوهجات و  
 فواکه ممتاز عمل میاید

zbadr-yi dih-i Kamārij va  
 gardana-yi kuchiki guzashta  
 bi julga-yi Kāzarūn rasidim.  
 tamam-ash bz safg va sabz va  
 zbad ast. zamin-ash khak-i  
 narm-ikhubi-st va yak vajab-i  
 zamin dar tamam-i an julga  
 khushk va lam yazra<sup>1</sup>) nist.  
 jz bi jz kb az kühha-yi  
 dast-i chap bi qadr-i yak  
 sang<sup>2</sup>) u du sang mirizad,  
 baghha ra mashrub mikunad.  
 aqasm u anvāfi<sup>3</sup>) mivajst va  
 favākih-i<sup>4</sup>) mumtaz amal  
 miyad.

pass and perish. We walked to  
 the top. After we had passed  
 by the fields of the village of  
 Kamarij, and by a small pass,  
 we reached the valley of Ka-  
 zarun. It is all beautiful,  
 green, and cultivated. Its soil  
 is a soft, good earth, and  
 not one span in the whole  
 of that valley is dry or un-  
 cultivated. Here and there to  
 the left, flows water from  
 the mountains, enough for  
 one or two stones<sup>1</sup>), and  
 waters the gardens. (All)  
 kinds and sorts of fruit are  
 grown there.

1) arabic for "not cultivated".

2) The Persians measure water by the number of mill-stones it can drive.

3) arabic plurals of قسم qiam and نوع nou', both meaning "kinds."

4) arabic plural of فاكهة fakiha, fruit.



## کارزون

سه ساعت بغروب مانده بشهر  
 کارزون رسیدیم در تلکراخانده  
 پاتین آمدیم بعد از صرف  
 عصرانه کدش نمودیم میزبان  
 ما بلدی میکرد بازار و کوچهارا  
 تلاش کردیم بعد رفتیم به بلغ  
 مسمی به باغ نظر باغیست مثل  
 بهشت و تازهتر از گلستان ارم

## نظم

گلستانی چو گلزار جوانی

*Kāzarūn.*

si sa'at bi ghurub munda  
 bi shahr-i Kāzarūn rasīdim.  
 dar talagrāfkhāna pain ama-  
 dim. ba'd az sarf-i 'asrāna  
 'gardish namūdīm, mizban-i  
 mā baladī mikard. bazar va  
 kuchahā-rā tamāsha kardīm,  
 ba'd raftīm bi baġh musammā  
 bi bāġh-i Nāzar. baġh-i-st  
 miāl-i bihišt va tazatar az  
 gulistan-i Iram.

*Nāsm.*

"gulistanī chi gulzar-i javānī,

*Kāzarun.*

At three hours before sunset  
 we reached the town of *Ka-  
 zarun*. We stopped at the  
 telegraph-office. After parta-  
 king of an afternoon meal,  
 we had a walk. Our host was  
 our guide. We saw the ba-  
 zaars and the streets, then  
 we went into a garden, cal-  
 led "The garden of *Nazar*."  
 It is a garden like *Paradise*  
 and fresher than the rose-  
 garden of *Iram*.

*Versé.*

"A flower-garden like the bed  
 of roses of youth,

گلش سیراب زاب زنداندانی

نواى عندلیبش عشرت انگیز

نسیم عطرشایش راحت آمیز

میان چهار باغ حوضی است

گد آتش بسیار صاف و خوش

کوار و خنک است جمیع

درختهای چهار باغ مرکبات

است یعنی نارنج و نارنگی

ولیمو و پرتقال اول شکوفه

نارنج بود از بوی شکوفهها

و از آواز بلبلها مست شدم

میکفتند هر درخت پرتقال

زیاده از هزار دانه بار میدهد

“gul-ash sirab ‘z sb-i zinda-

gan,

“navā-yi ‘andalib-ash ‘arāt

‘ug‘iz,

“nasīm-i ‘itrā-yash r‘hatāmiz.

mian-i chaharbagh houz-ist, ki

sb-ash bisyar saf va khush-

gavar va khunak ast. jamī-i

dirakhthā-yi chaharbagh mu-

rakkabt ast, ya‘ni naranj

va narangi va limu va pur-

tuql. avval-i shikufa-yi na-

ranj būd. az bū-yi shikufahā

va az avval-i bulbulhā mast

shudam. miguftand har di-

rakht-i purtuqal ziāda az

hazar dāna bār mīdahad.

“Its roses watered by the Wa-

ter of Life,

“The Song of its Nightingales

causing delight,

“Its perfumed Zephyr bringing

peace”.

In the middle of a cross-alley

is a well, whose waters are

very clear, agreeable to the

taste, and cool. All the trees

of this cross-alley bear gol-

den fruits, such as bitter

oranges, tangerines, lemons

and sweet oranges. It was

the beginning of the orange-

blossom season. I was into-

xicated by the smell of the

blossoms and the singing of

the Nightingales. We were

told that each orange-tree

درخت خرما ۴ بسیار است

از کارزون رو بشمال که رفتیم  
دیگر هیچ درخت خرما دیده

نشد

صبح زود ممکن نشد که بدون

معطلی راه بیفتیم قاطرچی  
مخواست مال جو بدهد هر  
چه گشت جو گیر نیامد

فصل علف دادن بود اما عجب

اینکه در همه کارزون یک من  
جو پیدا نشد

dirakht-i khurma ham bisyar  
ast. az Kazarun ru bi shamal  
ki raftim digar hich dirakht-  
i khurma dida na-shud.

subh-i zud mumkin na-shud  
ki bidun-i mu'attali rah  
biuftim. qatirchi mikhaest bi  
mal jou bidahad. har chi  
gasht jou gir nay-avurd,  
faal-i 'alaf dadan bud, amma  
ajab-inki dar hama-yi Ka-  
zarun yak man jou peida  
na-shud.

bears more than a thousand  
fruits. There are also many  
date-palms. Going north from  
*Kazarun*, we saw no more  
date-palms at all.

Early next morning we found  
it impossible to continue our  
journey without delay. The  
mule-driver wished to give  
his animals some barley.  
However much he tried, he  
could nowhere get barley. It  
was the season for giving  
green-fodder. Yet it was won-  
derful, that in all *Kazarun*,  
not one single "man" of bar-  
ley was to be found.

ار کارزون تا شیراز

دو ساعت و نیم بظهر مانده  
سوار شدیم باران متصل  
میارید راه از شدت بارندگی  
پیر گل و باطلق شده بود و  
لباسهای ما در راه تا کلاه کلی  
میشد نزدیک کوه دست چپ  
که رسیدیم دریاچه پیدا شد  
موسوم بدریای پریشان نیزار  
و لجن زار اطراف دریاچه بسیار  
است و پیر از نوکدراز و اردک  
و مرغابی است پیل جنوبی  
روی یک کوشه دریای پریشان  
بسته بودند که از آد عبور

As Kāsarūn tā Shirāz.

du sa'at u nīm bi zuhr munda  
savar shudim. barān muttasil  
mibard. rāh az shiddat-i ba-  
randagi pur gil va batlaq  
shuda bud va libas-hā-yi ma  
dar rāh tā kulah gili mishud.  
nazdik-i kuh-i dast-i chap  
ki rasidim, daryachai peida  
shud mousūm bi Daryā-yi  
Parīshān. neizar va lajanzar  
atraf-i daryacha biyār ast  
va pur az nukdirāz<sup>1)</sup> va ur-  
dak va murgābi-st. pul-i  
chubī ru-yi yak gusha-yi  
Daryā-yi Parīshan bašta bu-  
dand, ki az u 'ubur shud.

From Kasarun to Shiraz.

At two hours and a half be-  
fore noon we mounted our  
horses. It rained incessantly.  
On account of the quantity  
of rain, the road was full of  
mud and mire, and on the  
road our clothes were covered  
with mud right up to our  
hats. As we approached the  
mountain, to the left, we saw  
a lake, called the *Parishan-  
Lake*. There are many reeds  
and much swamp round the  
lake. It is full of snipe, duck  
and water-fowl. A wooden  
bridge had been erected across

1) lit: long beak.

شد اکثر تخته‌های آن چسب  
شکسته و خراب شده بود  
امید است که تا امروز مرمت  
کرده باشند

از آنجا راه بدر کوه میافتد  
جمعیت از ایلات در راه و  
طوفان راه حرکت میکرد  
از عبور و مرور مردم و بنه  
بطوری باطلای شده بود که  
پایه نمیتوانستم راه برویم

خلاصه به قوت دختر رسیدیم  
کوه سنگی مرتفع و بسیار  
مهیّب و سرشار است اما  
سنگچینی کرده و سنگفرش و

akser-i takhteh-yi an jiar  
shikasta va kharab shuda  
bud, umid ast, ki ta imruz  
marammat karda bashand.

az anja rah bi darra-yi kuh  
miuftad. jam'iat az ilat dar  
rah va tarafein-i rah harakat  
mikard. rah az 'ubur u mu-  
rur-i mardum va buna bi  
touri batlaq shuda bud, ki  
piade namitavanistim rah bi-  
ravim.

khulasa bi Kutal-i Dukhtar  
rasidim. kuh-i sangi-yi mur-  
tafi va bisyar muhtab va  
sarashub ast amma sang-  
chini karda va sangfarah va

a corner of the Parishan  
Lake. Over this we went. Many  
of the planks of that bridge  
were broken and rotten. Let  
us hope that they have now  
been repaired.

From there the road goes into  
a mountain-valley. A quan-  
tity of Nomads moved along  
the way, and on both sides  
of the way. The road had  
got so muddy, on account of  
the traffic of man and beast,  
that we could not go on foot.

At last we reached the *Daugh-  
ter's Pass*. The mountain is  
rocky, high, very imposing  
and precipitous, but they  
have removed all stones,  
and made a pavement and

درجها ساخته بودند بطوری  
که شتر با بار خوب و راحت  
میکرد  
سر کردند که رسیدیم باران  
ایستاده و هوا صاف شد و  
دریای تیریشان خوب پیدا بود  
قدری راحت کردم باز براه  
اقتادیم جنگلی مشهور بدشت  
بروم بغاصله دو میدان اسب  
بود جنگل بلوط است و آنجا  
م احتمال میبود قدیم دریاچه  
بوده است

در کوههای اطراف دشت نرم  
شیر دارد چند سال قبل یک  
شیر نر بسیار بزرگ بمردم

darajah sukhta budand, bi  
tour ki shutur ba bar khub  
va bi rahat miguzarad.

sar-i gardana ki rasidim barān  
istada va hava saf shud va  
Daryā-yi Parīshān khub  
peida bud. qadri rahat kar-  
dim, ba bi rah uftadim. jan-  
galī mashhur bi *Dasht-i*  
*Barm* bi fasila-yi du meidan-  
i asp bud. jangal-i ballut ast  
va anjā ham ihtimal mīra-  
vad qadim daryachai buda  
ast.

dar kuhhā-yi atraf-i *Dasht-i*  
*Barm* shir dard. chand sāl  
qabl yak shir-i nar-i biyār  
huzurg bi mardom-ī qadim

steps, so that riders and ca-  
mels with loads can pass  
quite well and easily.

When we reached the top of  
the Pass, the rain had stop-  
ped. The air had become  
clear and the *Parishan-Lake*  
was clearly to be seen. We  
rested a little, then conti-  
nued our way. There was a  
forest called *Dasht-i Barm*,  
at the distance of the length  
of two gallops of a horse. It  
is a forest of oak-trees, and  
there was most probably a  
lake there formerly.

In the mountains near *Dasht-*  
*i Barm* there are lions. Some  
years ago a male lion,  
very big, used to attack men

قلله حمله میآورد يك صاحب  
 منصب انگليس را هم نزديك  
 بود بحدود خيزر زنه جنگل  
 بكفر اسب او زنه بود صاحب  
 منصب زمين خورده كپيخت  
 نميدانست اسپش چه شد  
 آخر الامر اسب را بمنزل آوردند  
 زخم زياد خورده بود هيمن  
 شير نر را كه كفتم يك نفر از  
 ايلات كشت طل السلطان كه  
 حاكم اصفهان و فارس بود  
 خلعت و هزار تومان به آن  
 شخص دلاور انعام فرمودند

hamla mi'avurd. yak sahib-  
 mansab-i Inglis-rā ham naz-  
 dik bud bidarad. khīzr zādā  
 changal bi kafal-i asp-i u  
 zādā bud. sahib-mansab za-  
 min khurda gurkht, na-mī-  
 danist asp-ash chi shud.  
 akhīr-ul-amr aspa bi manzil  
 avurdand zakhm-i ziyād khurda  
 bud. hamīn shīr-i nar-rā ki  
 guftam yak nafar az ilāt  
 kušt. Zill as Sultān<sup>1)</sup>, ki  
 hakim-i Isfahān va Fārs bud,  
 khalfāt va hazār tuman bi  
 ān shakhs-i dilavar in'ām  
 farmūdand.

and caravans. He once nearly  
 killed an English officer.  
 Jumping, he thrust his claws  
 into the horse's quarters. The  
 officer fell to the ground,  
 then fled, not knowing what  
 had become of his horse. At  
 last the horse was brought  
 into the station very badly  
 wounded. This same male  
 lion that I have just men-  
 tioned, was killed by a No-  
 mad. Zill as Sultan, who  
 was Governor of Isfahan  
 and Fars, gave this plucky  
 man a cloak of honor and  
 one thousand tumans re-  
 ward.

1) "Shadow of the Sultan", the eldest son of the late Shah.

فرنگی حلالهم در آن سمتها شیر  
دیده میشود

ایرانی در سر جاده خیر اما در  
بیراهه کوهها تک تک پیدا  
میشود

بعد از گذشتن از دشت بزم راه  
باز سر بالا میروند کوه تهمانش  
بی راه و سنکلاخ است اسم  
آجا کوتیل پیر زن است  
میگویند پیر زنی این معبر  
کوهها را احداث کرده و  
سنگچینی نموده است و قبر  
پیره زن در سر گرفته نمایان  
است

*Farangi.* Hala ham dar an samt-  
ha shir dida mishavad?

*Irānī.* Dar sar-i jadda kheir,  
ammā dar birāha-yi kuhha  
tak tak peida mishavad.

Ba'd az guzashtan az *Dasht-i*  
*Darm* rah baz sarbala mira-  
vad. kuh tamam-ash bi rāh  
va sanglakh ast. ism-i an ja  
*Kūtīl-i Pīr-i Zan* ast. mi-  
guyand pīr-i zani in ma'bar-i  
kuhha-ra ihdas karda va  
sangchini namuda ast va  
qabr-i pīra zan dar sar-i  
gardana namāyan ast.

*European.* Does one still find  
lions in those parts?

*Persian.* Not on the road it-  
self, but in the mountain  
wildernesses one occasion-  
nally finds them.

After passing through (the fo-  
rest) *Dasht-i Barm*, we again  
went up-hill. There are no  
roads on the mountain, which  
is covered with rolling stones.  
The name of this place is the  
*Old Woman's Pass*. They  
relate that an old woman dis-  
covered this passage over the  
Mountains and removed the  
stones from there the tomb  
of the old woman is to be  
seen at the top of the Pass.



بواسطة ارتفاع کوه و بدی راه  
 نمیشد همان روز تلبس کوتل  
 برسیم در کاروانسرای مشهور  
 بمیان کوتل اطراف نمودیم که  
 عارت وسیع خویسته و در  
 توی طاقچه آتش افروخته  
 شام خوردیم چون هیچ حصیر  
 و فرش نبود روی سنگ  
 خوابیدیم اینقدر سرد شد که  
 بعد از نصف شب از زور سرما  
 بیدار شده پا شدیم

آفتاب نرزه راه افتادیم عبور  
 از کوتل پیر زن بقدری مشکل  
 است که هزارها قطر سر راه

Bi vāsita-yi irtifā'-i kuh va  
 badī-yi rāh na-mīshud ha-  
 mān rūz tā bi sar-i kūtal bira-  
 sīm. dar karvānsarāi mash-  
 hur bi Mān Kūtal utraq  
 namudīm, ki 'imrat-i vasi-i  
 khubīst va dar tū-yi taqcha-  
 yi atash afrukhta sham khur-  
 dīm. chun hich hasir va  
 farsh na-bud rū-yi sang kh-  
 bīdīm. In-qadr sard shud,  
 ki ba'd az nisf-i shab az  
 zūr-i سرما bīdar shuda, pa  
 shudīm.

Aftāb na-zada rāh uftādīm.  
 'ubūr az Kūtal-i Piri Zan  
 bi qadrī mushkil ast, ki

In consequence of the height  
 of the mountain and the  
 badness of the road, it was  
 not possible to get that same  
 day to the top of the Pass.  
 We stopped at a caravansary  
 known as "*Mian Kūtal*. It  
 is a fine spacions, building.  
 Having made fire in a niche,  
 we supped. As there were  
 no mats nor carpets, we lay  
 down on the stones. It got  
 so cold, that after midnight  
 we were awakened by the  
 intensity of the cold, and so  
 we rose.

Before sunrise we started on  
 our way. The passing over  
 the *Old Woman's Pass* is so

میبیزند تا چشم کار میکند  
 لاشه و استخوان قاطم ریخته  
 شده بون باین جهت لاشخور  
 در آنجا فراوان است

طرف شمال این کوتل دشتی  
 است موسوم بدشت ارجن  
 دورادورش کوههای بلند پرفدار  
 است دست راست دریاچه  
 و لاجن زار و نیزار است و  
 دست چپ چشمه عظیمی  
 است که آبش بقدر چهار  
 سنک از شکاف کوه سنگی  
 میبیزد جمعیت بزرگی از

hazarha qatir sar-i rah mi-  
 mirand. ta chashm kar mi-  
 kard lasha va ustukhan-i  
 qatir rikhta shuda bud. bi  
 in jihat lashkhar dar anja  
 faravan ast.

Taraf-i shamal-i in kutal dashti-  
 st mousum bi *Dasht-i Arjan*.  
 douradour-ash kuhha-yi bu-  
 land-i barfdar ast. dast-i rast  
 daryacha va lajan-zar va  
 neizar ast, va dast-i chap  
 chashma-yi 'azimi-st ki ab-  
 ash bi qadr-i chahar sang  
 az shigaf-i kuh-i sangi mi-  
 rizad. jam'at-i buzurg az

difficult, that thousands of  
 mules die on the road. As  
 far as one's eyes could see,  
 the place was strewn with  
 carcasses and bones of mu-  
 les. For this reason, vultures  
 are plentiful in those parts.

On the Northern side of this  
 Pass there is a plain named  
*Dasht-i Arjan*. All round it  
 are high mountains, covered  
 with snow. To the right is a  
 lake with reeds and swamps,  
 and to the left is an excel-  
 lent spring whose water is  
 strong enough to drive four  
 mill-stones, and which flows  
 from a cleft in the moun-  
 tain-rock. A great many No-  
 mads were passing through

ایلات از آن آب عبور مینمود  
 خیلی تماشا داشت بچها و  
 بترها و توئی خرجین بسته  
 روی کاو و ایلغ گذاشته بودند  
 و میخارا سر بار بسته بودند  
 زنهارا سوار اسپ بهمه کار  
 مشغول بودند یکی کره درخت  
 میکرد دیگری پشم میرشت  
 وخیرو

تلگرافخانه دشت ارجم قریب  
 همان چشمه واقع است قدری  
 استراحت نموده بالای کوه  
 کوچکی رتیم راه خوب و بی  
 سنگ و بی گل بود  
 نیم ساعت بغروب ملند به  
 کاروانسرای خانه زینون

Ilāt as an āb 'abūr minna-  
 mud, kheilr tamasha dāst:  
 bachahs va barrahs tū-yi  
 khurjīn basta rū-yi gāv va  
 ulagh guzāšta budand, va  
 murgha-rā sar-i bār basta  
 budand. zanhs savār-i asp  
 bi hama kār mashghul bu-  
 dand: yaki kara durust mī-  
 kard, digarī pashm mlrīst  
 va gheira.

Talagrāfkhāna-yi Dāsh-t-i Ar-  
 jīm qarīb-i hamun chashma  
 vaqi' ast. qadri istirāhat na-  
 muda balā-yi kuh-i kuchikī  
 raftīm. rāh khūb va bi sang  
 va bi gil bud.

Nīm as'at bi ghurūb munda bi  
 karvānsarā-yi Khāna Zan-

this water. It was a curious  
 sight: children and lambs  
 were tied up in the saddle-  
 bags, which were placed on  
 the backs of cows and don-  
 keys. Fowls were tied on top  
 of the loads. The women, on  
 horseback, were occupying  
 themselves in various ways:  
 one was making butter, another  
 was spinning wool, etc.

The telegraph-office of *Dasht-i Arjan* lies near this spring. Having rested a little, we ascended a small hill. The road was good, and free from stones and mud.

Half an hour before sunset we reached the caravansary of

رسیدیم هوا بقدری سرد بود  
 که آب یخ میکرد شب خیلی  
 بد بما گذشت صبح تا دو  
 ساعت از آفتاب گذشته زاله  
 روی زمین میماند  
 از خانه زمین تا شیراز هشت  
 فوسخ سنگین راه است با وجود  
 سرمای شب گذشته قریب  
 ظهر هوا بسیار گرم شد قاطرها  
 خیلی خسته شده بودند که  
 نتوانستیم هیچ سوار بشویم تمام  
 راه را پیاده طی کردیم  
 دو ساعت از ظهر گذشته وارد  
 دار العلم شیراز شدیم

yūn rasīdm. havā bi qadrī  
 sard bud, ki āb yakh mikard.  
 shab kheil bad bi mā gu-  
 zasht. subh ta du sā'at az  
 āftab guzashta jāla rū-yi  
 zamin mīmand.

Az Khāna Zanyūn ta Shīrāz  
 hasht farsakh-i sangīn rāh  
 ast. bā vujūd-i sarmā-yi  
 shab-i guzashta qarīb-i zuhr  
 havā bisyar garm shud. qa-  
 tirhā kheil khashtā shuda  
 budand, ki na-tavanistim  
 hich savār bishavīm. tamām-  
 i rāh-rā piāda tei kardīm.  
 Du sā'at az zuhr guzashta va-  
 rid-i Dār ul 'ilm-i Shīrāz  
 shudīm.

*Khāna Zanyūn.* The air was so cold, that the water was frozen. We spent a very bad night. In the morning, until two hours after sunrise, the ground remained frozen. Between *Khāna Zanyūn* to *Shīrāz* there are eight farsakhs of hard road. Notwithstanding the cold of the previous night, near midday it became very warm. The mules were so tired that we could not ride them. We did the whole distance on foot. Two hours after mid-day, we arrived at the "*House of Science* <sup>1)</sup> *Shīrāz*".

<sup>1)</sup> The principal Persian towns have titles. Tehran is called "House of the Caliphate" (Dār al Khifāh) Isfahan is called House of the Sultans (Dār as Saltān).

فونگی در شیراز شایید خانه  
دوست خود تان پیاده شدید

ایرانی بلی دوستم قریب دروازه  
شهر بلغ و انگورستان و خانه  
داران آقا منزل کردیم

فونگی شما یقین از زحمت سفر  
بسیار خسته شده بودید

ایرانی خیر آقا من که بار  
نکشیده بودم خسته نم نشدم  
ولی ملها نیم موزه بودند

شیراز

فونگی شیراز میدانم که شهر  
بزرگ و مشهور و معروف دنیا

*Farangi.* Dar shayad Shiraz  
khana-yi dust-i khud-i tan  
pāda shudid?

*Irānī.* Bālī dust-am qarīb-i  
darvāza-yi shahr bagh va  
angūristān va khāna dārad.  
unja manzil kardim.

*Farangi.* Shumā yaqtin az zah-  
mat-i safar biyār khaasta  
shuda budid?

*Irānī.* Kheir agha, man ki bar  
na-kashida budam khaasta  
ham na-shudam valī māha  
nim murda budand.

*Shirāz.*

*Farangi.* Shirāz midānam ki  
shahr-i buzurg va mashhūr  
va mā'rūf-i dunya-st, amma

*European.* Did you stop at the  
house of your friend at  
Shiraz?

*Persian.* Yes, my friend has,  
near the gate of the town,  
a garden, a vineyard and a  
house. There we stayed.

*European.* I suppose you were  
much fatigued with the hard-  
ships of the journey.

*Persian.* No sir, I who had  
not borne a load, was not  
tired, but the mules were  
half dead.

*Shiraz.*

*European.* I know that Shiraz  
is a large town, famous and  
celebrated all over the world.

است اما شما بفهمید که  
چه چیز در شیراز باید تماشا  
کنم

ایرانی یکی حافظیه و سعدیه  
یعنی قبر خواجه حافظ و شیخ  
سعدی هر کسبکه شیراز میاید  
زیارت مزار این دو شاعر نامدار  
را مینمایند هر دو در خارج  
شهر واقع اند و باغات خوب  
هم در اطراف شهر دارد باید  
گردش کنید

فرنگی خرد شهر بناهای خوب  
قدیم دارد

ایرانی عمارات شهر اکثر شان

shum bifarmanyd ki chi chiz  
dar Shirāz bayad tamashā  
bikunam.

Irānī. Yakt Hāfeziya va Sa'ādiya,  
ya'ni qabr-i Khāja Hāfez va  
Sheikh Sa'ādī. har kasi ki Shi-  
raz miyad, ziarat-i masar-i  
in du shā'ir-i namdarre mi-  
namayad. har du dar kharij-i  
shahr vaqī' and va baghat-i  
khub ham dar atraf-i shahr  
darad, bayad gardiah kunid.

Farangi. Khud-i shahr banāsh-  
yi khub-i qadim darad?

Irānī. 'Imarat-i shahr aksar-i  
shan az zamān-i Karīm Khān-i

But please tell me what I ought  
to see at Shiraz.

Persian. Firstly the "*Hafezya*  
and *Sadiya*, namely, the tombs  
of *Khaja Hafez* and of *Sheikh*  
*Sadi*. Everyone who comes  
to *Shiraz* makes a pilgrimage  
to the tombs of these two  
celebrated poets. Both lie out-  
side the town; there are also  
pretty gardens round about the  
town, in which you should  
take a walk.

European. Are there any fine  
old buildings in the town  
itself?

Persian. Most of the buildings  
have remained from the time

از زمان کریم خان وکیل  
باقی ملکه است که در سنه  
۱۱۳۳ هجری مطابق ۱۷۱۹ عیسوی  
فوت شده است همین است که  
بیوتات و باغات و مساجد و  
حمامات و قلعه و حصار و  
خندق و دروازه ها و برکه ها  
و بازارها بنا کرده است شما  
که فزکی هستید اجازه دیدن  
مسجدها و حمامها بشما  
نخواهند داد اما باغها و بازارها  
و خصوصاً بازار وکیل، خوب  
تماشا باید بکنید

*Vakil* baqī munda ast, ki  
dar sana-yi hasar u yak sad  
u naved u si hijri mutsbiq-i  
hasar u haft sad u haftad  
u nuh 'isevi fout shuda ast.  
hamin ast, ki buyutāt<sup>1)</sup> va  
baghāt<sup>1)</sup> va masjid<sup>1)</sup> va  
hammamāt<sup>1)</sup> va qal'a va  
hisar va khandaq va darvā-  
zah va birkah va bazārha  
binā kardā ast. shuma, ki  
*Farangi* hastid, ijāza-yi di-  
dan-i masjidha va hammamha  
bi shuma na-khahand dad,  
amma baghha va bazārha va  
khususan *bāzār-i Vakil*-ra  
khub tamasha bayad bi-  
kunid.

of *Karīm Khan-i Vakil*, who  
died in the year 1193 of the  
Mohammedan era, which cor-  
responds to the year 1779 of  
the Christian Era. It is he  
who built the houses, gar-  
dens, mosques, baths, forts,  
citadels, moats, gates, tanks,  
and bazaars. You, who are  
an European, will not be al-  
lowed to see the mosques  
and the baths; but the gar-  
dens and the bazaars, espe-  
cially the *Vakil's Bazaar*, you  
must make a point of seeing  
properly.

1) Arabic plurals of بیت (house), باغ (garden), مسجد (mosque), حمام (bath).

فرنگی بسیار خوب من هرجای  
که ممکن باشد انشاء الله خواهم  
رفت

ایرانی انشاء الله بعد از سیر  
شیراز باصفهان میرود

فرنگی آن راه را هم با قلعه طق  
باید کرد

شرح سفر چلباری از شیراز و  
اصفهان و طهران و قزوین و  
رشت تا لب دریای خزر

ایرانی از شیراز رو بشمال چلبار  
خانه دارد اگر میخواهید تند  
راه بروید چلباری بروید

*Farangi.* Bisyar khub, man  
har jai ki mumkin bashed in  
shs Allah khaham raft.

*Iranî.* In shs Allah! ba'd az  
seir-i Shîrâz bi Isfâhan mi-  
ravid.

*Farangi.* An rah-râ ham ba  
qafila toi bayad kard?

*Shark-i safor-i chûpârî az  
Shîrâz va Isfahân va Tahrân  
va Qazvîn va Rasht tâ lab-i  
Daryâ-yi Khasir.*

*Iranî.* Az Shîrâz ru bi shamal  
châpârkhana dârad. agar mi-  
khabîd tund rah biravid,  
châparî biravid.

*European.* Very well, I will  
go wherever it is possible to  
go, if God will.

*Persian.* May it be God's will!  
After having seen Shiraz,  
you will go to Isfahan.

*European.* Must I make this  
journey also by a caravan?

*Description of a post-journey  
from Shiraz to Isfahan,  
Tahrân, Qazvîn and Rasht,  
to the coast of the Caspian  
Sea.*

*Persian.* From Shiraz, going  
north, you will find post-  
houses. If you wish to travel  
quickly, go with post-horses.



فرنگی سفر چهاری چه طور

میشود مرحمت فرموده بیان  
کنید

ایرانی چشم از چهارخانه

شیراز یک تذکره برای دو رأس  
اسب بگنید

فرنگی اگر تنها بیوم یک اسب

کفایت نمیکند

ایرانی خیر شما سوار یک اسب

میشوید و شاگرد چهار سوار

اسب دیگر و او هم خرجین

تأثراً باخودش حمل مینماید

بعد از درود مقصد شاگرد

چهار مالهارا پس میبرد منزل

*Farangi.* Safar-i chapari chi  
tour mishavad? marhamat  
farmuda beyan kunid.

*Irāni.* Chashm! az chaparkha-  
na-yi Shīrūz yak taskira ba-  
rāyi du ra's<sup>1)</sup> asp bigirid.

*Farangi.* Agar tanha biravam  
yak asp kafayat na-mikunad?

*Irāni.* Kheir, shuma savar-i  
yak asp mishavid va shagird  
chapar savar-i asp-i digar,  
va u ham khurjin-i tun-ra ba  
khudash haml minamayad  
ba'd az vurud-i maqsad shā-  
gird chapar malha-ra pas  
mibared mansil-i khudash

*European.* How does one tra-  
vel with post-horses? Please  
have the kindness to explain.

*Persian.* With pleasure! you  
must take, from the post-  
house at Shiraz, a pair for  
two horses.

*European.* If I travel alone,  
is not one horse sufficient?

*Persian.* No, you must ride  
one horse and the post-boy  
the other. He will also carry  
your saddle-bags. After ar-  
riving at your destination,  
the post-boy takes the horses  
back to their station.

حدیث شما در هر منزل اسب  
 عوض میکنند  
 فرنگی از منزل تا منزل دیگر  
 چه قدر مسافت است  
 ایرانی سه فرسخ الی هفت فرسخ  
 و هشت فرسخ راه است  
 فرنگی و کرایه اسبهای چهار  
 چرخ میشود  
 ایرانی برای هر اسبی فرسخی  
 یک قران  
 فرنگی روزی چند فرسخ میتوان  
 طی نمود  
 ایرانی اگر آموخته باشید در  
 یک روز بیست و پنج الی سی  
 فرسخ راه میتوانید بروید

شما در هر منزل اسب  
 'عوض میکنید.  
 Farangi. Az manzil ta manzil-  
 i digar chi qadr masafat ast?  
 Irani. Si farsakh ilx haft far-  
 sakh va hasht farsakh rah  
 ast.  
 Farangi. Va kiraya-yi aspha-  
 yi chapar chand miahavad?  
 'Irani. Barayi har aspi farsaxi  
 yak qaran.  
 Farangi. Ruzi chand farsakh  
 mitavan tei namud?  
 Irani. Agar amukhta bashid  
 dar yak ruz bist u panj ilx  
 si farsakh rah mitavanid  
 biravid.

You, change horses, in each  
 station.  
 European. What is the distance  
 between the stations?  
 Persian. From three to seven  
 or eight farsakhs.  
 European. And as to the hire  
 of post-horses, what does it  
 come to?  
 Persian. For each horse one  
 qaran a farsakh.  
 European. How many farsakhs  
 can I do in one day?  
 Persian. If you are used to it,  
 you can do 20 or 30 farsakhs  
 in one day.

*European.* How wonderful! That is not much slower than a train. Then must I trot or gallop the whole day?

*Persian.* No sir, if you trot or gallop the length of a horse's canter, you must walk a bit afterwards, so that your horse may recover his breath.

*European.* Are the posthorses good or bad?

*Persian.* There are good ones and bad ones. Most of them are so weak, bad, tired and lean, that everyone who rides them thinks: this beast will not go one farsakh's distance. Notwithstanding this leanness,

*Farangi.* Ajab! in az tundi-yi kalaaka-yi bukhâr chandân kamtar nîst. pes tamam-i ruz-râ yûrtma ya chahârna'î bayad raft?

*Irânî.* Kheiragha, yak meidan-i asp yûrtma ya chahârna'î ki raftid, yak meidan qadam bi-ravid ta mâl nafas bigirad.

*Farangi.* Aspha-yi chapani chi tour and, khub ya bad?

*Irânî.* Khub u bad darad. aksar-i shân ir-qadr za'if va bad va sust va laghir and, ki har kas savar mushavrad, kheyal mikunad' ki in mâl bi qadr-i yak farsakh rah nakhsad raft. bâ vujud-i in

فرنگی عجب این از تندوی  
کالاسکه بخار چندان کمتر  
نیست پس تمام روز را پیروتمه  
یاجهار نعل باید رفت

ایرانی خیر آقا یک میدان اسپ  
پیروتمه یا چهار نعل که رفتید  
یک میدان قدم پیروید تا مل  
نفس بگیرد

فرنگی اسپهای چاباری چه  
طوراند خوب یا بد

ایرانی خوب و بد دارن اکثر  
شان این قدر ضعیف و بد و  
سست ولاغراند که هر کس  
سوار میشود خیل میکند که  
این مل بقدر یک فرسخ راه  
نخواهد رفت باوجود این لاغری

بعضی این اسبها که مثل چار  
چوبه میمانند سوار را با بار  
بمنزل میرسانند گاهی اسب  
چاپاری دیدم که نهایت خوب  
و تندرو بود و مثل آهو  
میدوید قریب اصفهان سوار  
یک اسبی شدم که اسبهای  
شاه هم از او بهتر نیستند اسب  
عربی بود صاحبش یعنی ثلیب  
چاپار معیار از عربها پانزده  
تومان خریده بود برای چاپار  
اسبهای بزرگ ترکمنی از  
بابهای کوچک بهتراند

فرنگی زین و دهنه خورم  
همراه بزم یا از ثلیب چاپار

laghiri ba'zi in aspha, ki  
miel-i chaharchuba mima-  
nand, savar-rā bā bar bi  
manzil mirasānand. gāhi asp-  
i chapari drdam, ki nihayāt  
khub va tandrou bud va miel-  
i āhu midavid. qarib-i Isfa-  
hān savar-i yak aspi shudam,  
ki aspha-yi Shāh ham az u  
bihtar nistand. asp-i 'arabi  
bud. sahib-ash, ya'ni nāyib  
chapar-i Mā'yār az Arabhā  
punzdah tuman kharīda bud.  
barā-yi chapar aspha-yi bu-  
zurg-i turkmani az yābuhā-  
yi kuchik bihtar and.

Farangi. Zin va dahana khu-  
dam hamrah bibaram, yā

some of these horses, which  
look like frames, can carry  
a rider with a load to the  
station. Sometimes I have  
seen post-horses, that were  
very good and swift, and they  
ran like gazelles.

Near *Isfahan* I rode a horse,  
that was as good as the Shah's  
horses. It was an Arab. Its  
master, namely the Post-  
master of *Mā'yār*, had bought  
it from Arabs for fifteen tu-  
mans. As posthorses, tall Tur-  
koman horses are better than  
small ponies.

European. Must I take my own  
saddle and bridle, or cannot

امانت بگیرم

ایرانی دهنه و زین و عرقگیر  
و خرچین و دو تا تنک برای  
بستن بار بیلد از خود تان  
باشد

فرنگی نزدیک چهار خانه  
کاروانسرا یا مهمانخانه یا جای  
دیگری پیدا میشود که شب را  
بگذرانم

ایرانی توی خود چهار خانه  
بیلد مانند برای سیاحهای معتبر  
در بلا خانه خوابگاه موجود  
است رخت خواب هم در بیشتر  
جاهلیدها میشود

فرنگی پس خوراک هم شاید

as nāyib-chapar amānat bi-  
gīram?

*Irānī.* Dabāna va zīn va 'araq-  
gīr va khurjīn va du ta tang  
barāyi bastan-i bar bayad as  
khud-i tan bāshad.

*Farangī.* Nasdik-i chaparkha-  
nahs karvānsarā yā mihmān-  
khāna yā ja-yi digarī peidā  
mishavad, ki shab-ri bugza-  
rānam?

*Irānī.* Tūyi khud-i chapar-  
khāna bayad mūd. barāyi  
seyākhkhā-yi mu'tabar dar bā-  
lakhāna khabgah mojud ast.  
rakht-i khab ham dar bishtar-  
i jāhā peidā mishavad.

*Farangī.* Pas khurāk ham abh-

I borrow that from the Post-  
master.

*Persian.* You must have your  
own bridle, saddle, saddle-  
cloth, saddle bags, and two  
girths for fastening the loads.

*European.* Near the post-houses  
are there caravanseries, inns,  
or such places, where one  
can spend the night?

*Persian.* You must stay in the  
post-house itself. For distin-  
guished travellers there is, in  
the upper storey, a sleeping-  
room. Bed-covers too are to  
be found in most places.

*European.* Perhaps food is also

در چهار خانه حاضر میشود

ایرانی بلی چیزی نان و ماست  
و تخم مرغ و چای و قلیان

چه جا پیدا میشود اگر چیزی

دیگر خواسته باشید از ده یا بازار

میانند اما هر کسیکه بزرگی

میخواهد حرکت کند بغیر از

نان و ماست و تخم چیزی

تجربه که اسباب معطلی نشود

در چهار خانههای شهرها و

قسمه ها هر چیزی که میل

داشته باشید موجود است

فونکی التفات بفرمائید طول و

اسم منزلها را بیان کنید بدانم

منزل عزیز چه قدر راه است

yad dar chaperkhanah hasir  
mi-shavad?

*Irānī.* Bāl, juvī. nān u mast  
u tukhm-i murg u chāi u  
qalyān hama jā peidā mi-  
shavad. agar chiz-i digar  
khāsta bāshid, az dih ya bā-  
zar mīrānd, amma har kast-  
ki bi zūdi mīkshad harakat  
kunad, bi gheir az nān u  
mast u tukhm chizi na-mī-  
khrad, ki asbāb-i mu'attālī  
na-shavad. dar chaperkha-  
nah-yi shahr va qasaba-ha  
har chizi ki meil dashtā bā-  
shid मौجود است.

*Farangī.* Ilfat bifarmāyd tul  
va im-i mansilhara beian  
kunid, bidanam manzil bi  
manzil chi qadr rah ast va

to be found at the post-  
houses?

*Persian.* Yea, but it is scanty.  
Bread, sour milk, eggs, tea,  
and galyans are to be found  
everywhere. If you order  
anything else from the vil-  
lage or the bazaar, they  
bring it; but those who wish  
to move on quickly, do not  
eat anything except bread,  
sour milk, or eggs, so as  
not to be kept waiting. In  
the post-houses of towns and  
villages, there is everything  
that you can wish for.

*European.* Have the kindness  
to make me acquainted with  
the distances and names of  
the stations, so that I know

how far each station is, and how much I must give for horses' hire.

*Persian.* Very well. I will name the stations on the road from Shiraz to Tehran, and from there to the coast of the Caspian Sea.

From Shiraz to Zarghan 5 fars.

Pūza 5 "

Qavamabad 6 "

Mashhad-i Murghab 7 "

Dahbād 7 "

Khan-i Khura 5 "

Surmak 7 "

Abada 6 "

Shulgistan 5 "

Yazdikhast 6 "

Maqsud Begi 6 "

kirāya-yi aspha ehand bayad bidaham.

*Irānī.* Kheilt khub, manazil-i rāh-rā az Shīrāz guzashta ta bi Tahrān va az unja ta lab-i Daryā-yi Khazir 'arz khāham namūd.

az Shīrāz ta Zarghān panj fars.

Pūza panj "

Qavāmābād shish "

Mashhad-i Murghāb haft "

Dahbād haft "

Khān-i Khura panj "

Surmak haft "

Abāda shish "

Shulgistān panj "

Yazdikhāst shish "

Maqsud Begi shish "

و کرایه اسپها چند باید بدم

ایرانی خیلی خوب منازل را

از شیراز گذشته تا بتهران و از

آنجا تا لب دریای خزر عرض

خواهم نمود

از شیراز تا زرخان ۵ فرسخ

پوزه ۵

قوام‌آباد ۶

مشهد مرغاب ۷

دهبید ۷

خان خوره ۵

سرمک ۷

آباد ۴

شلکستان ۵

بیزخاست ۶

مقصودبگی ۶

از شیراز تا قمشه ۵ فرسخ	From Shiraz to Qumishah 5 fars.
معيار ۵	Mayar 5
مرغ ۵	Margh 5
اصفهان (جلفا) ۳	Isfahan (Julfa) 3
ميان زرقان و پوزه قبرعلی	Between Zarghūn and Puza are
شاهان ایام قدیم و خرابه های	tombs of kings of olden times,
بيوتات و عمارات عظیم و	and ruins of buildings, fine
آتشکده های بزرگ است که	palaces, and great fire-tem-
اسم آنجا تخت جمشید است	ples. The name of this place
از راه چلپاری ظرف مشرق	is <i>Takht-i Jamshid</i> <sup>1)</sup> . It lies
بفاصله يك فرسخ واقع است	east of the road at a dis-
باید بروید خوب تماشا بکنید	tance of one farsakh. You
نزدیک پوزه ۴ آثار زمان قدیم	must go there and see it all.
موجود است و آنجا نقش	Near Puza there are also re-
	mains from olden times; these
	they call: <i>The Picture of Rus-</i>
	<i>tam</i> . Portraits of kings and
	heroes, and very old inscrip-

1) The throne of [the Persian King] Jamshid is the name which the Persians have given to the ruins of *Persepolis*.



رستم میگویند صورت پادشاهان

و پهلوانان و خطوط بسیار

قدیم میخس و پهلوی

نو کموکش کو به بلند سنگی

نملان است خیلی جلی دلچسپ

قابل دیدن است

از چهارخانه یوز تا نقش رستم

یک فرسخ راه است

اینطرف قوام آید میرسید بلصبة

سیوند تلکخانه دارد که

تلکراجی انگلیس آنجا ساکن

است جلی با صفاتی است

و انکورستانی زیاد دارد در

صحرای مشهد مشغول ستونها

vānhā va khutūt-i bisyar qadīm, ham mikhi va ham pahlavi bar kamarkash-i kuh-i buland-i sangi namayan ast. kheilt ja-yi dilchasp-i qabil-i didan ast.

Az chaparkhana-yi Pusa ta Naqsh-i Rustam yak farsakh rah ast.

Interaf-i Qasāmābād mirasid bi qasaba-yi Siwand. talagraf-khanay darad, ki talagrafchi-yi inglis unja sakin ast. ja-yi ba-safā-yi-at va anguristan-i stad darad. dar sahrā-yi Mashhad-i Murghāb sutunhā dida mishavad, ki unhā ham

tions, cuneiform and pahlavi<sup>1)</sup> are visible on the side of the high mountain. It is a very interesting spot, and well worth seeing.

From the post-house of Pusa to Naqsh-i Rustam is a distance of one farsakh.

On this side of Qasamabad, you reach the village of Siwand. It has a telegraph-office, and an English telegraph-clerk lives there. It is a pretty place and has many vineyards. In the plain of Mashhad-i Murghab columns are to be

1) The Persian language at the period which preceded the muhammedan conquest.

دیده میشوند که آنها هم از آثار زمان قدیم است و عبارت سنگی سیر راه است که اهل اسلام میگویند قبر مادر سلیمان است و فرنگیها میگویند قبر کثخسرو است

در دهبید تلگرافچی انگلیس سکنا دارد

آبادیه قصبه بزرگی است قلعه و بازار و تلگرافخانه دارد قشوق و کشکول ملل آبادیه که از چوب کلای بسیار خوب و با سلیقه درست میکنند مشهور است

بزرگداشت هم قصبه معتبرست روی کوه سنگی هست و بلندی

از هزار-i zaman-i qadim ast, va 'imarat-i sangi sar-i ruh ast ki ahli-i islam miguyand qabr-i Mādar-i Suleimān ast va Farangihā miguyand qabr-i Kei Khusrou ast.

dar Dihbid talagrafchi-yi inglis sukna dard.

Abāda qasaba-yi buzurgi-st qal'a va bazar va talagraf-khāna dard. qashuq va kashkul mal-i Abāda, ki az chub-i gulabi bisyar khub va ba saliqe durustmikanand, mashhur ast.

Yasdikhāst ham qasaba-yi mu'tabari-st. ru-yi kuh-i

seen; they also are remains of former days. A stone building lies near the road. The Mohammedans say that it is the Tomb of Solomon's Mother, and the Europeans say that it is the Tomb of Cyrus.

An English telegraph-clerk lives at Dihbid.

Abada is a large village. It has a fort, a bazar, and a telegraph-office. The spoons and beggars' bowls of Abada, which are beautifully and tastefully carved in pear-wood, are celebrated.

Yasdikhast is also an important village. It has been built

که در وسط دره ایستاده است  
 بنا شده است یک طرف قصبه  
 پلی است که از او عبور  
 میشود غیر از آن هیچ جا  
 دروازه ندارد کاروانسرا و چهار  
 خانه در خارج قصبه است

قصبه شهر کوچکی است که  
 اطرافش زراعت بسیار است

اصفهان چنانچه معروف است  
 در زمان سلیق پای تخت  
 ایران بوده است اگرچه شهر

sangt-yi pest u bulandī, ki  
 dar vasat-i darra-yi istada  
 ast, bina shuda ast. yak taraf-  
 i qasaba puli-st, ki az u 'ubūr  
 mīshavad. gheir az an hich  
 ja darvāzayī na-dārad. kar-  
 vānsarā va chapar-khāna hā  
 kharij-i qasaba ast.

*Qumishah* shahr-i kuchikī-st,  
 ki atraf-ash zar'at-i biyār  
 ast.

*Isfahān*, chunānchi ma'rūf ast  
 dar zaman-i sābiq payitakht-i  
 Irān būda ast. agarchi shahr  
 hālā bi buzurgī-yi zaman-i

on a steep and high rocky  
 hill which stands in the cen-  
 tre of a valley. On one side  
 of the village is a bridge,  
 over which one can pass.  
 Except at this place, there  
 is no other gate. The car-  
 vansery and the post-house  
 are outside the village.

*Qumishah* is a small town, the  
 environs of which are very  
 well cultivated.

*Isfahan*, as every one knows, was  
 formerly the capital of Persia.  
 Although the town is not as  
 large now as it used to be,

حلا بیزکی زمان گذشته نیست  
و جمعیتش بیشتر از دیوبست  
هزار نفر نباشد باز از شهرهای  
درجه اول محسوب و دار السلطنه  
معروف است بازارهای بارونق  
و میدانهای وسیع و چهار  
بلخ جنت طراز و پهلوی ممتاز  
رودخانه زنده رود و عمارات  
و مساجد و مدارس عظیم  
دارد که باقی مانند اہل دولت  
سلاطین صغیرہ است

قصہٴ جلفا پہلوی شهر اصفہان  
واقع است اہل جلفا ہمہ شان  
ارمنی اند چلیارخانہ و خانہای

guzashta nist va jam'yyat-ash  
bishtar az davlat hazar nafar  
na-bashad, baz az shahrhā-  
yi daraja-yi avval mahsub  
va bi *Dar as Saltana* ma'ruf  
ast. bāzārhā-yi bā rounaq  
va meidānhā-yi vasf va cha-  
hārbāgh-i jannat tarāz va  
pulhā-yi mumtāz-i rūdkhāna-  
yi *Zandarūd* va 'imārāt va  
masājid va madāris-i 'azīm  
dārad, ki bāqi munda-yi  
ayyām-i doulat-i salātin-i  
*Safaviyya* ast.

qasaba-yi *Julfā* pahlū-yi shahr-  
i *Isfahan* vāqī' ast. ahl-i  
*Julfā* hama-yi shāh *Armanī*  
and, chāparkhāna va khū-

and although it has a popu-  
lation of not more than  
200,000 people, yet it is con-  
sidered one of the towns of  
first degree, and is known as  
*Dār as Saltana* (House of the  
Kingdom). It has splendid  
bazaars, large squares, hea-  
venly avenues, magnificent  
bridges over the river *Zan-  
darūd*, buildings, mosques,  
and excellent schools, which  
have remained from the days  
of the *Safavi* kings.

The village of *Julfa* is situa-  
ted near the town of *Isfahan*.  
The inhabitants of *Julfa* are  
all *Armenians*. The post-house

فونگیا ۴ در جلفا است	nahā-yi Farangihā ham dar Julfā-st.	and the houses of Europeans are also at Julfa.
منزلهای راه طهران از این قرار است	manzilhā-yi rāh-i Tahrān az In qarār ast:	The stations on the way to Tehrān are the following:
از اصفهان (جلفا) تا گز ۳ فرسخ	az Isfahān tā Gaz si farsakh	From Isfahan to Gaz 3 fars.
مورچه خور ۴	Murchakhār shish "	Murchakhār 6 "
بیداشک ۴	Bidashk shish "	Bidashk 6 "
قهرود ۴	Qahrūd shish "	Qahrūd 6 "
کاشان ۷	Kāshān haft "	Kāshān 7 "
سن سن ۴	Sinsin shish "	Sinsin 6 "
پاسنگان ۷	Parsangān haft "	Pāisangan 7 "
قم ۴	Qumchahar "	Qum 4 "
منظیه ۴	Manzaria "	Manzaria 4 "
کوشک نصرت ۴	Kushk-i Nusrat "	Kushk-i Nusrat 4 "
قلعه محمد علی خان ۴	Qat'a-yi Muham- mad Ali Khān "	Qat'a-yi Muhammad Ali Khān 4 "
حسن آباد ۴	Hasanābād "	Hasanābād 4 "
کهریزک ۴	Kahrizak "	Kahrizak 4 "
طهران ۴	Tahrān "	Tahrān 4 "

کنترل قهود بقدری مرتفع است  
 که تا وسط تابستان برف در  
 آنجا باقی میماند خود ده قهود  
 مثل بهشت است آب بسیار  
 دارد در زیر آبهای قریه بند  
 قدیمی است از چشم  
 اندازی که از سرگردننه  
 خواهید داشت حیران خواهید  
 شد تمام افق شمالی را رشته  
 کوهستان البرز گرفته است در  
 بهاری که گذشت همه این  
 کوهها برف داشتند و از ده بالاتر  
 و بلندتر کوهها مانند ملین بود  
 کاشان شهر بزرگی است بازارها  
 و کاروانسراهای معتبر دارد و

Kutāl-i Quhrūd bi qadrī mur-  
 tafi<sup>c</sup> ast, ki tā vasat-i tāsbi-  
 tan barf dar anja baqi mima-  
 nad. khud-i dihi-i Quhrūd  
 misl-i bihišt ast. āb-i bisyar  
 dārad. dar zir-i ābēdī-yi  
 qarya band-i qadrī-ast az  
 chashmandāgi ki az sar-i  
 gardana khāhid dāšt heiran  
 khāhid shud. tamām-i ufuq-i  
 shamsalī-rā rishta-yi kuhistan-  
 i Alburz girifta ast. dar ba-  
 hārī ki guzāsh tam hama-yi  
 in kūhā barf dāsh tād va az  
 hama balatar va bulandtar  
 kūh-i Damāwand namayan  
 bud.  
 Kāshān shahr-i buzurgī-ast bāzār-  
 hā va kārvānsarāhā-yi mu<sup>c</sup>

The pass of *Quhrūd* is so ele-  
 vated, that the snow lies there  
 till mid summer<sup>1</sup>). The vil-  
 lage of *quhrūd* itself is like  
 Paradise. It has much water.  
 Beneath the cultivated land of  
 the village is an ancient dyke.  
 You will be astounded at the  
 view, which you have from the  
 top of the Pass. The whole  
 northern horizon is bound in  
 by the line of the *Alburz* moun-  
 tains. When I passed there  
 in the spring, all these moun-  
 tains had snow, and the high-  
 est and tallest of them, the  
 mountain *Damāwand* was vi-  
 sible. *Kāshān* is a large town.  
 It has important bazaars and

1) This pass is about 9000 feet high.

تلگه‌خانه م دارد در کاشان  
عقرب و پشه بقدری فراوانست  
که متلش را هیچ جای دیگر  
ندیده ام وقت خوابیدن خوب  
نکاه باید کرد توی رخت  
خوابتان عقبی نباشد

قم م مثل کاشان شهری ست  
که جمعیت اش بقدر پنجاه  
هزار نفر است کاشی کاری  
مساجد قم نهایت خوش  
رنک و تشنگ است

میان قم و حوض سلطان دشت  
کویر است که آب آن همه اش

tabar dârad va talegraf kha-  
nây ham dârad. dar *Kāshān*  
'aqrab va pasha bi qadrî fa-  
râvan ast, ki misl-ash-ra hich  
jâi digar na dâda am. vakht-i  
khabidan khub nigah bayâd  
kard tuyi rakht-i khab-i tun  
aqrabi na-bâshad.

*Qum* ham misl-i *Kāshān* shah-  
rist, ki jam'iyyat-ash bi qadr-  
i panjah hazar nafar ast.  
kashikari-yi masjid-i *Qum*  
nihayat khushrang va qa-  
shang ast.

mian-i *Qum* va *Houz-i Sultân*  
*Dasht-i Kavîr* ast, ki ab-i un  
hama-yash shûr ast. bayâd

caravanseries, and it also  
has a telegraph-office. In  
*Kashan* scorpions and mos-  
quitoes are so plentiful, that  
I have never seen the like  
in any other place. At the  
time of going to rest, you  
must search your bed-clothes  
to see that no scorpion is in  
them.

*Qum* is also a town like *Kas-  
han*, having a population of  
50,000 people. The tiles on  
the mosques of *Qum* are ex-  
ceedingly fine in colour and  
very beautiful.

Between *Qum* and *Houz-i Sul-  
tan* is a *Salt-Desert*, the  
water of which is brackish.

شور است باید مطارة بلغاری  
پیر از آب خورن همراه داشته  
باشید و حال در این نقطه ده  
سال است که دریاچه تشکیل  
یافته است

از قم تا طهران راه ساخته است  
که از روی آن کانسکه میتواند  
کار بکند

در طهران خانه کی میخواهید  
منزل بکنید

فوتکی میدانم با هیچ کس آشنا  
نیستم

ایرانی بند میدانم که شما حکما  
جائی مهمان خواهید شد  
و کزنه مهمانخانه خوبی دارد

matara-yi bulghari pur az ab-  
i khurdan hamrah dashta  
bashid. va hal dar in nuqta  
dah sal ast ki daryachayi  
taashkil yafte ast.

Az Qum ta Tahrān rah-i sakhta  
ast, ki az ruyi un kalaska  
mitavānad kar bikunad.

Dar Tahrān khāna-yi ki mi-  
khāhid manzil bikunid?

Farangī. Na-mīdanam, ba hich  
kas āشنا nistam.

Irānī. Banda mīdanam ki  
shuma hukman jai mihman  
khāhid shud, vagarna mih-  
mankhāna-yi khubi dard.

You must have a leather  
bottle full of drinking-water  
with you. It is now 10 years  
ago that a lake formed it-  
self at this place.

From Qum to Tehran there is  
a made road, on which car-  
riages can go.

At whose house do you mean  
to stay at Tehran?

European. I do not know, I  
am not acquainted with any  
one.

Persian. I know for certain that  
you will be some one's guest,  
but if not, there is a good  
hotel.



تعریف پای تخت ملک محروسه  
 را نخواهم کرد احوالات دار  
 الخلافه طهران در سفر نالجات  
 سیاحهای فرنگی بقدر کفایت  
 نوشته شده است بغیر از شرح  
 خود سفر دیگر هیچ زحمتی  
 نیدم از طهران تا قزوین راه  
 ساخته خوبست که کانسکه و  
 ترمتماس کار میکند اگر میل  
 داشتند باشید با کانسکه  
 میتوانیید بروید و منازل راه  
 تا بقزوین از این قرار است

Ta'rif-i payitakht-i mamālik-  
 i mahrūsa-rū<sup>1)</sup> na-khāham  
 kard. ahvālāt-i Dār ul Kki-  
 lāfa-yi Tahrūn dar safarnā-  
 majāt-i seiyāhhā-yi Farangi  
 bi qadr-i kafāyat navishta  
 shuda ast. bi gheir az sharh-  
 i khud-i safar digar hich  
 zahmatī na-midāham. az Tah-  
 rān tā Qazvīn rāh-i sākhta-  
 yi khūbi-st, kālaska vā tu-  
 rumtas kār mīkunad. agar  
 meil dāshta bāshid, bā kā-  
 laska mitavanid biravid va  
 manāzil-i rāh tā bi Qazvīn az  
 In qarār ast:

I will not describe the capital  
 of the "Protected Provinces".  
 The "House of the Chali-  
 fate, Tehran", has been  
 often enough described in  
 the European Books of  
 Travel. I will not trouble  
 you with anything but an  
 account of the journey itself.  
 From Tehran to Qazvin  
 there is a good, made road,  
 over which carriages and  
 tarantas can go. If you  
 like, you can drive in a  
 carriage. The stations on  
 the way to Qazvin are the  
 following:

1) mamālik-i mahrūsa i. e. the "protected provinces" is the official title of the Persian Empire.

از طهران تا شاه آباد چهار فرسخ  
 " چهار  
 " پنکی امام چهار  
 " کونده چهار  
 " قزوین چهار  
 در قزوین مهمانخانه خوبی بزرگی  
 است بامبل و اسباب و خوراکی  
 همه چیز در آنجا پیدا میشود  
 و خود قزوین از بلاد معظمه  
 ایران است و سابقاً هم پای  
 تخت بوده است میگویند اهل  
 قزوین بسیار بد ذات و نادرست  
 اند و این بیت مشهور است  
 مار و قزوینی چو بیبی مرد هوش

از Tahrān ta Shāhābād chah. f.  
 Hisarak chahār farsakh  
 Yangī Imām " "  
 Kavanda " "  
 Qazvīn " "

Dar Qazvīn mihmānkhāna-yi  
 khubī buzurgi-st, bā mubl<sup>1)</sup>  
 u asbāb, va khurāki hama  
 chiz dar unjā peidā mishavad.  
 Va khud-i Qazvīn az balād-i  
 mu'zama-yi Irān ast va sā-  
 biqan pāyitakht būda ast.  
 miguyand ahl-i Qazvīn bis-  
 yār bad zāt va nā-durust  
 and va in beit mashhur  
 ast:

Mār u Qazvīni chu bīni mard-i  
 hush,

From Tehran to Shahabad 4 fars.  
 Hisarak 4 "  
 Yangi Imam 4 "  
 Kavanda 4 "  
 Qazvin 4 "

In Qazvin there is a good, big  
 Hotel, with furniture and  
 other things, and you can  
 get any kind of food there.  
 Qazvin itself is an important  
 Persian town, and was for-  
 merly the capital of Persia.  
 They say that the inhabitants  
 of Qazvin are great ruffians  
 and rascals, and the following  
 verse is well known:

«If you see a serpent and an inha-  
 bitant of Qazvin, oh wise man!

1) mabl furniture is the French word meubles.

مار را بگذار و قویبی بکش

از قویبی تاراشت جهت ارتفاع  
کوهها عبور و مرور ترممتلس نقدا  
غیر ممکن است خصوصاً میان  
مزعه و پای چنار کوتل بلندی  
است موسوم به خزان که  
عبور از آن بمال و مردم خیلی  
صدمه میزند

منزلهای راه رشت از این قرار  
است

از قویبی تا مزعه پنج فرسخ  
پانچار پنج  
منجیل چهار  
رستمآباد پنج

»Mār-rā bugzār u Qazvīn bi  
kush.”

Az Qazvīn tā Raskt bi jihat-i  
irtifa‘i kuhā ‘ubūr u mu-  
rūr-i turumtās naqdan gheir  
mumkin ast, khususan miān-i  
Masra‘a va Pāichinār kūtal-i  
bulandī-st mousum bi Khar-  
sān ki ‘ubūr as an bi māl  
va mardum kheilī sadama  
mīzanad.

Manzilhā-yi rāh-i Raskt as in  
qarār ast.

az Qazvīn tā Masra‘a panj farsā.  
Pāichinār ” ”  
Manjīl chahār ”  
Rustamābād panj ”

»Leave the serpent alone, but  
kill the inhabitant of Qaz-  
vin.”

From Qazvin to Raskt, on ac-  
count of the height of the  
mountains, the going to and  
fro of carriages and taran-  
tasses is at present impossi-  
ble; especially between Mas-  
ra‘a and Paichinar, where  
there is a high pass called  
Kharzan, the crossing of  
which causes great discomfort  
to man and beast.

The stations on the Raskt road  
are the following:

From Qazvin to Masra‘a 5 farsā.  
Paichinar 5 ”  
Manjil 4 ”  
Rustamabad 5 ”

کهلم پنج فرسخ  
رشت شش فرسخ

در منزل مزرعه یک جانور پیدا  
میشود مشهور به مله یاکنه از  
جنس سلس است و ۳۰ اورا  
غریب‌تر می‌گویند جهت اینکه  
یک نوع سسی دارد که اگر  
بومی‌ها را بکند اصلا اثر نمی‌کند  
اما اگر غریبا کزید اثر سختی  
مینماید و گاهی منجر بهلاکت  
میشود بهیچ وجه آنجا  
نخواهید

قریب بقریه منجیل بکنار سفید  
رود میرسید رود خانه خیلی  
عریض عقیق است پلی سنی

*Kuhdum panj fara.*  
*Rasht shish "*

Dar mansil-i Masra'a yak jan-  
vart peida mishavad, mash-  
hur bi malla ya gana. as  
jins-i sas ast va ham ura  
gharibgar miguyand, bi jihat-  
i Inki yak nou' sammi darad,  
ki agar bumba-ra bigazad,  
asla asar na-mikunad, amma  
agar ghuraba-ra gazid, asar-i  
sakhti minamayad va gahi  
munjar bi halakat mishavad.  
bi hich vajh unja na-khabid!

Qarib bi qarya-yi Manjil bi  
kanar-i Safidrud mirasid rud-  
khana-yi kheilr 'ariz-i 'ami-

*Kuhdum 5 fara.*  
*Rasht 6 "*

In the station of Masra'a an  
insect is found, known as  
"malla" or "gana". It is a  
kind of bug, which is also  
called "gharib gas", (biter of  
strangers), because it has a  
kind of poison, which never  
harms the natives, if they  
get bitten. But if this insect  
bites a stranger, it does  
much harm, and is some-  
times the cause of death. Do  
not on any account stay the  
night there!

Near the village of Manjil you  
reach the banks of the Sa-  
fidrud river. The river is

که در آنجا روی آب بسته  
 بودند چند سال قبل از شدت  
 سیلاب تماماً خراب شده بود  
 حالا درست کرده‌اند بنده در  
 آن سفر با کرجی عبور کرده  
 بودم بواسطه کثرت آب و شدت  
 باد بیم غرق شدن بود

درباب باد که در منجیل میوز  
 اعلی‌کصرت ناصر الدین شاه  
 در مسافرت نامه اول فرنگستان  
 چنین تحریر فرموده اند که  
 از عجایب و بدایع اینکه در  
 این منزل در هر فصل که  
 باشد نزدیک عصر باد شدیدی

qf-st. pul-i sangr, ki dar unja  
 ru-yi ab basta budand, chand  
 sal qabl az shiddat-i seilab  
 tamaman kharab shuda bud.  
 hâla durust karda and. banda  
 dar an safar ba karaji 'ubur  
 karda budam. bi vansita-yi  
 kasrat-i ab va shiddat-i bûd  
 bîm-i gharq shudan bud.

Dar hâb-i bād ki dar *Manjil*  
 mivazad, A'lahazrat-i *Nāsir*  
*ad dîn Shāh* dar musāfarat  
 nāma-yi avval-i *Farangistān*  
 chun'in tahrir farmuda and,  
 ki az 'ajāyib va badāyī' inki  
 dar in manzil, dar har fasl  
 ki bāshad, nazdīk bi 'asr

very broad and deep. The  
 stone bridge, which had been  
 built across the water several  
 years before, had been com-  
 pletely destroyed by the vio-  
 lence of a flood. Now it has  
 been re-built. I (the slave)  
 at that time crossed in a boat.  
 On account of the quantity  
 of water, and the strength  
 of the wind, we were in  
 danger of being drowned.

Concerning the wind which  
 blows at *Manjil*, His Majesty  
*Nasir ad din Shah*, in the  
 description of his first journey  
 to Europe, has written: Among  
 the marvels and wonders of  
 this place, is this: that at  
 whatever season it may be,

میوز بطوری ساخت و شدید  
است که درختهای زیتون که  
در اینجا رسته است یک سر  
بطرفی که یک میوز کوچ و  
متنایل گشته است

از منجیل که اول خاک کیلان  
است هه جا رو بشمال میروید  
تا قریب کهنم دست چپ  
کو و دست راست رو در خانه  
است کوههای سنگی و خاکی  
مرتفع بسیار مهیب و سرایشیب  
طرفین راه است

بعد از گذشتن از قصبه رودبار

bād-i shadrī mīvazad, bi  
tourī sakht va shadrī ast,  
ki dirakhtā-yi zeitūn, ki dar  
injā rusta ast, yak sar bi  
tarafī ki bād mīvazad, kaj  
va mutamāyil gashta ast.

Az *Manjil*, ki avval-i khāk-i  
*Gilan* ast hama jā ru bi sha-  
māl mīravīd. tā qarīb-i *Kuh-*  
*dum* dast-i chap kuh va dast-i  
rust rūdkhāna ast. kuhā-yi  
sangī va khākī-yi murtafi-i  
biyār muhīb va sarāshīb  
tarafain-i rāh ast.

Bād az guzashtan as qasaba-

a strong wind blows every  
afternoon; it is so strong and  
violent that the olive-trees  
which grow there, are all of  
them crooked and bent over  
towards the direction in which  
the wind blows."

From *Manjil*, which is the  
beginning of the province of  
*Gilan*, you go all the way  
in a northerly direction. Till  
you approach *Kuhdum* you  
have the mountains on your  
left, and the river on your  
right. Rocky, sandy, high,  
imposing and steep over-han-  
ging hills are on both sides  
of the way.

After passing through the vil-

lage of *Rudbar*, which, like the garden of *Iram*, is green, cheerful, cultivated, and full of trees and flowers, the road leads into the wood. On both sides of the way there are hills covered with forests. Coal-burners have cut down the forest-trees in many places, and have made char coal out of them. It is several years ago now since I saw this road; they must have cut down more trees by now and have made the forest bare. Although in many places there is deep morass, yet it is a lovely spot.

yi *Rudbār*, ki mīāl-i bāgh-i *Iram* <sup>1)</sup> sabz u khurram va ābād va pur dirakht va pur gul ast, rāh bi jangal mīnftad, va tarafein-i rāh ham kuhā pushida az jangal ast. zughalāz hā aghlab-i ashjār-i jangal-rā burrida zughāl karda and. az chand sāl qabl ilā hāl, ki in rāh-rā dida budam, ashjār-izīd andakhta jangal-rā khāl karda and. agarchi bāz jaha bātisq-i sakhti-st, bāz kheil jā-yi bā safāyī-st. dirakhtā-yi *mow-i*

که مثل باغ ارم سبز و خرم  
و آباد و پر درخت و پر گل  
است راه جنگل میافتد و  
طرفین راه هم کوهها پوشیده از  
جنگل است زغالسازها اغلب  
اشجار جنگل را بریده زغال  
کرده اند از چند سال قبل  
الی حال که این راهرا دیده  
بودم اشجار زیاد انداخته  
جنگل را خالی کرده اند اگرچه  
بعضی جاهای بطلای سختی  
است باز خیلی جایی با  
صفائی است درختهای مو

1) A fabulous garden much praised by Arabic and Persian poets.

جنگلی طبعاً روی درختهای  
نارون وغیره کشیده شده  
است از همه جا چوبها وآب  
شارهای بسیار صاف از بالای  
کوه میپژزند همه آنها سفید  
رود ریخته منصب دریای خزر  
میشود

از جایی که کوهستان تمام  
میشود که اسم آن نقطه امل  
زاده هاشم است خیلبان  
دولتی خیلی خوبی است اما  
بعضی جاهای تعمیر لازم دارد  
اهل آن ولایت اکثر محنت

*jangal* tabfatan ru-yi di-  
rakhtā-yi nāron va gheira-  
kashida shuda ast. az hama  
jā jubha va ābshārā-yi bis-  
yar sāf az balā-yi kuh mi-  
rizand. hama-yi ābha bi Sa-  
fidrūd rikhta munasabb-i Da-  
ryū-yi Khazir mishavad.

Az jā-yi ki kuhistan tamām  
mishavad, ki ism-i ān nuqta  
*Imāmsāda Hāshim* ast, khū-  
bān-i doulati-yi kheir khubr-  
st, amma bāz jahā ta'mir  
lazim darad. ahl-i un vilāyat  
aksar takht-i ravan nishasta

Wild vines have sprung up  
and covered the *elms* and  
other trees. Everywhere there  
are brooks, and very clear  
water-falls, which flow from  
the summit of the hills. All  
these waters flow into the  
*Safidrūd* and then into the  
*Caspian Sea*.

Just where the mountains end,  
the spot being named *Imam*  
*sada Hashim*, there is a very  
good state-road, but in some  
places it wants repairing. The  
inhabitants of this province  
mostly travel in a litter<sup>1</sup>).

1) The *tabht-i ravan* (travelling-throne), is generally carried between two mules.



روان نشسته سفر میکنند بنده  
 هرگز از این جور مسافرت  
 خوش نمیاید تکان سخت  
 روان بمن خیلی صدمه میزند  
 آب وهوای کیلان مثل هند کم  
 و تر و خفه است و مورت امراض  
 سخت است چند نفر از  
 دوستانهای من در رشت ناخوش  
 شده تب کرده اند

فرنگی مکر خود شهر رشت  
 لب دریای طبرستان واقع  
 است

ایرانی خیر از رشت تا پیر به بازار  
 یک فرسخ بیشتر راه است از آنجا  
 سوار کرجی شده میروید تا انزلی

safar mikonand. banda har  
 giz az in jur musafirat khush-  
 am na-mi'iyad. takan-i takht-  
 i ravan bi man kheili sadama  
 mizanad.

Ab u hava-yi Gilān misl-i  
 Hind garm u tar u khafa ast,  
 va mūris-i amrās-i sakht ast.  
 chand nafar az dūstha-yi man  
 dar Rasht nākhush shuda tap  
 karda and.

Farangī. Magar khud-i shahr-i  
 Rasht lab-i Daryā-yi Taba-  
 ristūn vāqi' ast?

Irānī. Kheir, az Rasht ta Pira  
 Bāzūr yak farsakh bishtar rāh  
 ast. az unja savār-i karajī  
 shuda miravid ta Anzali.

I do not at all like this mode  
 of travelling. The shaking of  
 the litter causes me much dis-  
 comfort.

The climate (water and air)  
 of Gilān, like the Indian  
 climate, is warm, damp and  
 oppressive, and is the cause  
 of many severe illnesses. Se-  
 veral friends of mine became  
 ill at Rasht and had fever.

European. Is the town of Rasht  
 itself situated on the shores  
 of the Caspian Sea?

Persian. No, from Rasht to  
 Pira Bazar it is more than  
 one farsakh. From there you  
 go by boat to Anzali.

شهر انزلی سر نیم جزیره در دهانه  
 مرداب افتاده است که یک  
 طرف دریای بزرگ و طرف  
 دیگرش دریای کوچک است  
 کشتی های بخار میل روسیه  
 نزدیک انزلی لنکر میاندازند  
 و به استرا که سرحد ایران و  
 روس است رفته از آنجا به  
 لنکران و به بادکوبه میروند

از بادکوبه میتوانید سور  
 کاسک بخار شده به تفلیس  
 و بیاطور بروید از باطور تا  
 اودیسسه یا اسلامبول کشتی  
 بخار کار میکند و از اودیسسه  
 و اسلامبول راه آهن است تا  
 ولایت شما

Shahr-i Anzālī sar-i nīm-jazīra-  
 yi, dar dahana-yi Mardāb  
 āftāda ast, ki yak taraf  
 daryā-yi buzurg va taraf-i  
 digar-ash daryā-yi kuchik  
 ast. kashti-hā-yi bukhār mi-  
 āndāzand nazdik-i Anzālī lan-  
 karan and az ānجا به  
 ki sarhadd-i Irān va Rūs ast  
 rafta az unجا به Lankurān  
 va bi Bād-kūba miravad.

Az Bād-kūba mitavānd savar-i  
 kalaska-yi bukhār shuda bi  
 Tiflis va bi Bātūm biravid.  
 Az Bātūm tā Uāisa yā Is-  
 lām-bul kashti-yi bukhār kar  
 mikunad va az Uāisa va Is-  
 lām-bul rah-i āhan ast tā vi-  
 layat-i shuma.

The town of *Anzali* is situa-  
 ted on a peninsula at the  
 mouth of the *Lagoon*. On one  
 side is the open sea, on the  
 other the lagoon.

Steamers belonging to *Russia*  
 anchor in *Anzali*, then go to  
*Astara*, which is the Russo-  
 Persian frontier. From there  
 they go to *Lankuran* and to  
*Baku*.

From *Baku* you can take the  
 train and go to *Tiflis* and to  
*Batum*. Ships sail from *Batum*  
 to *Odessa* or to *Constanti-  
 nople*. From *Odessa* or *Con-  
 stantinople* there are trains  
 to your country.

از تفلیس ۴ سوار کالسکه اسپه  
تا ولای قفقاز میتوانی  
بروید و از آنجا همه جا تا  
فونکستان  
راه دیکری ۴ از بدکوبه هست  
سوار همان کشتی که از انلی  
آمدید بشهر حاجی ترخان  
دهنه رودخانهولکا میرسید  
کشتی دیکر شمارا به تساریتسین  
که استاسیون راه آهن است  
میرساند راه آهن میل روسیه  
از راه مسکو و پتر تا همه  
جای فونکستان میرود .

As *Tiflis* ham savar-i kalaska-  
yi aspi tā *Vladis qafqas* mi-  
tavanid biravid va az unja  
bi hama jē tā *Farangistān*.

Rah-i digar ham as *Bādkāba*  
hast. savar-i hamun kashti,  
ki as *Anzali* amadid bi shahr-  
i *Haji Tarkhan*, dahana-yi  
rudkhāna-yi *Volga* miravid.  
kash-ti-yi digar shumā-ra bi  
*Tsaritsin* ki istāshun-i rah-i  
āhan ast, mirasnad. rah-i  
āhan māl-i *Rusia* az rah-i  
*Mosku* va *Pitr* tā hama jā-  
yi *Farangistān* miravad.

From *Tiflis* you can also go  
by carriage to *Vladikavkas*,  
and from there to any place  
in *Europe*.

There is yet another way from  
*Baku*. With the same ship,  
with which you sailed from  
*Anzali*, you can reach the  
town of *Astrakhan*, at the  
mouth of the *Volga*. Another  
ship brings you to *Tsaritsin*,  
which is a railway-station.  
The *Russian* railway takes  
you via *Moscow* and *St. Peters-  
burg* to any place in *Europe*.

روزی کسی ده تا کوسفند با  
 یک کاغذ بتوسط نوکر برای  
 دوست خودش تعارف فرستد  
 آن نوکر یکی از آن کوسفندها را  
 در بین راه درپید و نه  
 تالی آن را با کاغذ پیش  
 دوست آفایش آورد وقتی که  
 آن پاکت را باز کرد خواند  
 دید که ده کوسفند نوشته  
 شده است کوسفندها را که  
 شمرده دید نه تا است از حامل  
 کوسفند پرسید اینها نه کوسفند  
 است حامل جواب داد چه

Buzi kasr dah tæ gusfand bæ  
 yak kaghas bi tavassut-i  
 noukar barāyi dust-i khud-  
 ash taʿruf faristad. An nou-  
 kar yakī az an gūsfandhā  
 dar bein-i rah duzdīd va nuh  
 tæ-yi un-ræ bæ kaghas piāsh-i  
 dust-i āgha-y-āsh āvurd.  
 Vākhti-ki an pakat-ræ vāz  
 kardā khund, dīd ki dah gus-  
 fand navishta shuda ast. Gus-  
 fandhā ki shumurd, dīd  
 nuh tæ-st. Az hāmil-i gusfand  
 porsīd: “nūh nuh gusfand  
 ast?” hāmil javāb dād: “chi  
 ‘ars kunam ? nuh tæ bāshad”.  
 Guft: ‘dar kaghas dah tæ

Once somebody sent ten sheep  
 with a note by a servant as  
 a present to his friend. This  
 servant stole one of those  
 sheep on the way and brought  
 nine of them with the note  
 to his master's friend. When  
 that (friend) opened the en-  
 velope and read it, he saw  
 that *ten* sheep had been writ-  
 ten. When he counted the  
 sheep he saw there were *nine*.  
 He asked the man who brought  
 the sheep: “Are these (only)  
*nine* sheep?” The bearer  
 answered: “What can I say?  
 there may be (only) *nine*”.

عرض کنم نعمتا باشد گفت در  
کلفند ده تا نوشته شده است  
باز حامل جواب داد چه عرض  
کنم ده تا باشد آن شخص  
پیش خود خیال کرد که این  
نوکر شاید آدم خوبی است  
میان نه و ده تا فرق  
نمیدهد پس برای اینکه خوب  
نوکر حالی کند که نه تا  
غیر از ده تا است ده نفر از  
آدمهای خوشش را صدا کرده  
بان مژده گفت اینها را بشمار  
نوکر شمرده پرسید چند نفر  
هستند گفت ده تا گفت  
بسیار خوب حالا اینها را  
کدام یک یک برونند یک  
کوسفند بکینند ببینی چند  
تا از کوسفندها کم است

naviahta shuda ast". Bas he-  
mil javab dad: "chi 'arz  
kunam? dah ta bashad". Un  
shakhs pish-i khud kheyal  
kard, ki in noukar shayad  
adam-i kharī-st mian-i nuh  
ta va dah ta farq na-midahad.  
Pas, barāyi inki khub bi  
noukar halī kunad, ki nuh  
ta gheir as dah ta-st, dah  
nafar az adamha-yi khudash-  
ra sadā kardā bi un mardaka  
guft: "inlara bishumar"!  
noukar shumurd. Porsid  
chand nafar hastand"? guft:  
"dah ta" guft: "bisyar khub!  
hala inha har kudam yak  
yak biravand, yak gusfand  
bigrand, bi-bini chand ta  
az gusfandha kam ast". pas

(The other) said: "In the let-  
ter is written *ten* sheep". Again  
the bearer answered. "What  
can I say? There may be *ten*".  
That man thought to himself:  
"This servant is perhaps an  
idiot (lit: ass-man) and does  
not distinguish between *nine*  
and *ten*. Therefore, in order  
to make the servant well un-  
derstand that *nine* is different  
from *ten*, he called ten of his  
people and said to that man:  
"Count these". The servant  
counted them. He then asked:  
"How many are they"? He  
answered; "ten". He said:  
"Very well! now let every one  
of these singly go and lay  
hold of one sheep, so that

پس آن ده نفر يك يك رفته  
يك كوسفند گرفتند دهی  
كوسفند نداشت آن شخص  
بنوكر گفت ببین آدم‌ها ده  
تا هستند همین طور كه خودت  
شمردی اگر كوسفندا ده تا  
باشند باید هر کدام يك كوسفند  
داشته باشند پس از این قرار  
كوسفندا نه تا است نوكر  
باز گفت چه عرض كنم نه  
تا باشد گفت پس چرا آدم  
دهی بی كوسفند ماند گفت  
اتنها كه هر کدام كوسفند  
گرفتند زنك بودند آن دهی

an dah nafar yak yak rafta  
yak gusfand giriftand. da-  
humi gusfand na-dasht. Un  
shakhs bi noukar guft: "Bi-  
bin adamha dah ta hastand,  
hamintour ki khudata shumur-  
di. Agar gusfandha dah ta  
bushad, bayad har kudam  
yak gusfand dashta bushand;  
pas az in qarar gusfandha  
nuh ta-st". Noukar bas guft:  
"chi 'arz kunam? nuh ta ba-  
shad". guft pas chira adam-i  
dahumi bi gusfand munda?  
guft: "unha ki har kudam  
gusfand giriftand, zarang  
budand. un dahumi tambal

you may see how many sheep  
are missing". So these ten  
men went and each one caught  
hold of a sheep, (only) the  
tenth had no sheep. That man  
said to the servant: "Look  
here, there are ten men, as  
you have counted them your-  
self. If there were ten sheep,  
each one of the men ought  
to have one sheep. Now, ac-  
cording to this there are *nine*  
sheep". The servant again  
said: "What can I say? Let  
them be *nine*". (The other)  
said: "Then why has the  
tenth man remained without  
a sheep?" He answered:  
"Each of those who caught a  
sheep was quick, the tenth

تنبیل بود اگر تنبیل نبود او  
هم یاک کوسفند کیوش می  
آمد این تقصیر بنده نیست  
تقصیر تنبیلی خویش است

### حکایت ۲

ترکی شتر خویش را سوار شده  
بشوی رفت و در آنجا قداری  
کندم خرید چون آن کندم  
بقدر یاک بار نبود کندم عارا  
در یاک لنکه ریخت و در لنکه  
دیگر هموزن کندم سناک  
کداشت و هر دو لنکه را بار  
شتر کرده مهار شتر را گرفته  
پسیده از شهر بیرون آمد

bud; agar tambal na-bud,  
u ham yak gusfand gir-ash  
mi'amed. In taqsr-i banda  
nist, taqsr-i tambalr-yi khu-  
dash ast.

### Hikāyat-i duyum.

Turki shutur-i khudashrā sa-  
var shuda bi shahrī raft va  
dar unjā qadrī gandum kha-  
rid. Chun an gandum bi  
qadr-i yak bar na-bud, gan-  
dumharā dar yak linga rikht  
va dar linga-yi digar, ham-  
vazn-i gandum; sang guzash  
va har du linga-rā bar-i shu-  
tur karda mahar shutur rā  
girifta pāda as shahr birun

man was slow; if he had not  
been slow, he too would have  
caught hold of a sheep. This  
is not the slave's (my) fault,  
it is the fault of his own la-  
siness.

### Anecdote No. 2.

A Turk, having mounted his  
own camel, went to town and  
there bought some wheat.  
As the wheat was not enough  
to make up one load, he put  
all the wheat in one saddle-  
bag, and in the other he put  
stones of the same weight as  
the wheat.

Having placed both loads on  
the camel's back, he took the

قدروی راه که طتی کرد یک  
 نفر پیاده دیگر باو رسید از  
 او پرسید که بار شتوت چه  
 چیز است ترک جواب داد که  
 یک لنگه بار شتر کفدم است  
 و لنگه دیگر سنک آن شخص  
 پیاده به آن شتردار گفت  
 شتوت را بخوابان یک کاری با  
 این بار شتر بکنم که هم بار  
 شتوت سبک بشود و هم خردت  
 سوار بشوی و پیاده راه نروی  
 شتربان ترک شتوترا خوابانید  
 آن پیاده تلم آن سنک ها

amad. Qadri rah ki tai kard,  
 yak nafar piada-yi digar bi  
 u rasid.  
 As u پرسید, ki: "bar-i shu-  
 tur-at ohi chiz ast"?  
 Turk javab dad ki "yak linga-  
 yi bar-i shutur gahdum ast  
 va linga-yi digar sang".  
 An shakhs-i piada bi un shu-  
 turdar guft: "Shutur-ra bi-  
 khaban! yak kari ba in bar-i  
 shutur bikunam, ki ham bar-  
 i shutur-at sabuk bishavad,  
 va ham khud-at saavar bishavi  
 va piada rah na-ravi". Shu-  
 turban-i Turk shutur-ra kha-  
 band. An piada tamam-i

camel's rope and walked out  
 of the town.  
 Having gone a little way, he  
 met a man on foot.  
 This man asked him. "What  
 is your camel's load"?  
 The Turk answered "On one  
 side is wheat and on the other  
 side are stones".  
 The man on foot said to the  
 owner of the camel: "Make  
 your camel lie down! Let me  
 arrange this load in such a  
 way, that not only your ca-  
 mels' burden should become  
 light, but that at the same  
 time you should be able to  
 ride and not go on foot". The  
 turkish camel-driver made  
 the camel lie down. The tra-



را بیرون ریخت نصف آن  
 کندم را در لنگه دیگر ریخت  
 و ثانیاً بار شتر کرد بهشتیان  
 گفت حالا خونت م سوار شو  
 شتریان باخشنه کالی سوار شد و  
 از هوش و عقل آن پیاده  
 متحیر بود بعد از اینکه  
 قدری راه رست از پیاده  
 پرسید شما با این هوش و  
 کمال چقدر شتر دارید جواب  
 داد هیچ شتریان خیال کرد  
 که شاید کوفند زیاده دارد  
 پرسید چه قدر کوفند داری  
 باز جواب داد هیچ پس  
 پرسید چه قدر پول و دولت

an sang-ha-rā birūn rīkht,  
 nīf-i an gandum-rā dar linge-  
 yi digar rīkht va sanīan bār-i  
 shutur karda bi shuturban  
 guft: "Hā! khudāt ham sa-  
 vār shou". Shuturban bā  
 khushhalī savār shud va az  
 hush u 'aql-i an piāda mu-  
 taheyir būd. Bā'd az inki  
 qadrī rah raft, az piāda pur-  
 sid: "Shumā bā in hush u  
 kamāl chi qadr shutur dārd"?  
 javāb dād: "hič". Shuturban  
 kheyal kard ki shāyad gus-  
 fand-i zīād darad; purāsīd:  
 "chi qadr gusfand dārī"? bāz  
 javāb dād: "hič". Pas pur-  
 sid: "Chi qadr pul u دولت

veller threw out all the sto-  
 nes, and put half of the  
 wheat into the other saddle-  
 bag. Secondly having put up  
 the loads, he said to the ca-  
 mel-driver: "Now you can  
 also ride".

The camel-driver joyfully moun-  
 ted and was astounded at the  
 cleverness and intelligence of  
 the traveller. After having  
 gone a short way, he asked  
 him: "You who are so clever  
 and wise, how many camels  
 have you"?

He answered: "None". The ca-  
 mel-driver thought that he  
 must have many sheep, and  
 asked: "How many sheep have  
 you?" Again he answered:

داری جواب داد هیچ ندارم  
و مرد فقیری هستم شتریان  
بشنیدن این حرف زود از  
شتر پیاده شده شتر را  
خواستارینید و کندم را در یک  
لنگه ریخت باز لنگه دیگر را  
از سنک پر کرده خوش پیاده  
با شتر میرفت پیاده گفت چرا  
اینطور کردی جواب داد که  
علم و دانائی مشغولم است  
و سبب بد بختی است اگر  
مشغول نبود تو بلید با این  
همش خیلی شتر و روم داشته  
باشی و بار شتر را بصورت اول

dar"? Javāb dād: "Hič na-  
daram va mard-i faqrī ha-  
tam". Shutr-bā bi shanidan-  
i in harf zūd az shutur piāda  
shuda shutur-rā khābānīd va  
gandum-rā dar yak linga  
rikht; bāz linga-yi digar-rā  
az sang pur karda, khudash  
piāda bā shutur miraft. Piāda  
guft: "chirā Intour kardī"?  
Javāb dād ki: "ilm u dānāi  
mash'um ast" va sabab-i bad-  
bakhtī-st. Agar mash'um na-  
bud, tu bayād bā in hush  
kheilr shutur va rama dashta  
bāshī, va bār-i shutur-am rā

"None" Then the other as-  
ked. "How much money and  
wealth do you possess"? The  
wanderer answered "I have  
nothing, I am a poor man".  
The camel-driver, having heard  
these words, quickly got off  
the camel, and made him lie  
down. He then put back all  
the wheat into one saddle-  
bag, filled the other bag  
with stones and went on  
walking by his camel's side.  
The other traveller said: "Why  
did you do this"? He answer-  
ed: Science and wisdom  
are of bad omen and bring  
ill-luck. If they did not  
cause ill-luck, you would,  
with your cleverness, possess

کردم تو سپیدم که میدانم از  
تکبوت علم تو یک بد بختی  
و بلائی من و شتر من بوسد

### حکایت ۳

یک شیرازی باصفهان آمده  
شنیده بود که در آنجا جیب  
بر بسیار هستند قدری چینی  
شکسته بصورت پهل درخت  
کرده در جیب خویش ریخت  
و هر روز در بازار اصفهان راه  
میرفت منتظر بود که یک  
جیب بر جیب او را بیزد  
تا کل بخورد لیکن جیب

bi surat-i avval kardam, tar-  
sadam ki mabads as nikbet-i  
'ilm-i tu yak bedbakhshi va  
balayi bi man va shuter-i man  
birased.

### Hikāyat 3.

Yak Shirazi bi Isfahan amada  
shanida bud ki dar unja jib-  
burr bisyar hastand. Qadri  
chini-yi shikasta bi surat-i  
pul durust karda dar jib-i  
khudash rikht va har rus  
dar bazār-i Isfahan ruh mi-  
raft; muntazir bud, ki yak  
jibburr jib-i ura biburad, ta  
gul bikhuread. Likan jib-i ura

many camels and flocks. So  
I have replaced my camel-  
load as it was, for I fear  
that through the misfortune  
of your cleverness an adver-  
sity or calamity will befall  
me and my camel.

### Anecdote No. 3.

A man from *Shirās* had come  
to *Isfahān* and had heard that  
there were many pickpockets  
there. He made some broken  
china into something resem-  
bling money, put it into his  
pocket and walked about every  
day in the bazaars of *Isfa-*  
*hān*; waiting for a pickpocket  
to pick his pocket and be de-  
ceived.

اورا هیچ نیویسند و روی در  
 جانی با چند نفر اصفهانی  
 نشسته بود گفت من شنیده  
 بودم که در اصفهان جیب‌بر  
 فراوان است و حالا متذکر است  
 که پول زیاد در جیب دارم و  
 چه جا م کردش کرده ام هنوز  
 نتوانسته اند جیب مرا ببندند  
 یکی از آن اصفهانیها گفت  
 ای بیچاره ده دهنه آنچه  
 در جیب تو بود در آوردم  
 دیدم که چه چیزی شکسته  
 است باز توبیش گذاشتم و  
 تو نفهمیدی

hich na-burrand. Ruzi dar  
 jai be chand nafar Isfahani  
 nishesta bud. Guft: "Man  
 shanida budam, ki dar Isfa-  
 han jibburr faravan ast va  
 hals muddati-st ki pul-i shad  
 dar jib daram va hama ja  
 ham gardiah karda am; ha-  
 nus na tavanista and, jib-i  
 mara biburrand. Yaki as an  
 Isfahaniha guft: "ei bi-chara!  
 dah dafa unchi dar jib-i tu  
 bud dar svurdam; didam ki  
 hama chini-yi shikasta ast,  
 bar tu-yash guzashtam va tu  
 na-fahmid.

But his pocket was not picked.  
 One day he was sitting with  
 some people of Isfahan and  
 said: "I have heard that there  
 are a great many pickpockets  
 at Isfahan and now for some  
 time past I, have had much  
 money in my pocket and have  
 also walked about everywhere;  
 as yet they have not been able  
 to pick my pocket. One of  
 those Isfahanis said: "My  
 good fellow! ten times have  
 I taken out what you had  
 in your pocket; I saw it was  
 only broken china and put  
 it in again and you did not  
 notice it".

## Extracts from Nasir ed-Din Shah's Diaries.

بیان راه آهن

کالاسکه های راه آهن از کالاسکه  
های مخصوص امپراطور بود  
بسیار خوب و وسیع و مرتب  
و اطاقهای متعدد از سفرخانه  
و خوابگاه و اطاق پذیرائی  
مرتب و بچراغ و میز و صندلی  
و تخت و نیم تخت کالاسکه ها  
هم بهم وصل بود بطوری که  
به جمیع کالاسکه ها میشد  
رفت و آمد اشخاصی که در  
کشتی قسطنطنین با ما بودند  
در کالاسکه ما نشسته و  
شاهزاده گل و سایرین با یکدسته

*Beyân-i rah-i āhan.*

Kalaskah-yi rah-i āhan az  
kalaska-ha-yi makhsus-i Im-  
parâtur bud, bisyar khub va  
vasi' va muzeiyan; va utâq-ha-  
yi muta'addad az sufra-khana  
va khâbgâh va utâq-i pazirai  
hama muzeiyan bi chirâgh va  
miz va sandali va takht va  
nim-takht. Kalaskahâ hama  
bi ham vasl bud, touri-ki bi  
jamf-i kalaskahâ mishud raft  
u amad. Ashkhasi-ki dar  
kashki-i "Qustantin" ba ma  
budand, dar kalaska-yi ma  
nishasta, va shahzadagan va

*Description of a train.*

The railway carriages were a  
special train of saloons for  
the use of the Emperor, and  
very handsome, spacious, and  
beautifully fitted up. They  
contained many different  
apartments, dining-saloons,  
sleeping-carriages, reception-  
saloons, all furnished with  
lamps, tables, chairs, sofas, and  
couches. They all communi-  
cated with one another, so  
that one could pass from end  
to end of the train. Those  
of our suite who accompanied

کالاسکده دیگر از عقب میآمدند  
اول مرتبه است که بکالاسکده  
بخار می نشینیم بسیار خوب  
و راحت است ساعتی پنج  
فرسنگ راه میبرد

### روند خانه نوا

روند خانه نوا از سمت شمال  
پس بر بطرف ملین جنوب و  
مشرق جاری و خیلی رود  
خانه عظیمی است کشتی  
بخار بزرگ در آن کار میکنند  
هر روز چهارچوبهای بیخ و زباله  
مانند کوه از شمال میآید که

asatn ba yak dasta-yi kulaska-  
ka-yi digar aḡ 'aqab mīrma-  
dand. Avval martabai-st ki  
bi kulaska-i bukhār minish-  
nim. Bisyar khub va rahat  
ast. Sa'ati panj farsang rāh  
mīravad.

### Rudkhāna-yi Navū.

Rudkhāna-yi Navū az samt-i  
shumāl-i Pitr bi taraf-i mā-  
bein-i junub va mashriq jāri  
va kheilt rudkhāna-yi 'azim-  
st. Kashtr-yi bukhār-i buzurg  
dar un kār mīkunand. Har  
rūz pārchahā-yi yakh-i zind,  
mānand-i kuh az shumāl mīā-

us on board the "Constantine" were placed in the same saloon with ourselves; our princes and the rest following in a separate train. This is the first time we travel on a railway, and very nice and comfortable it is; it goes five leagues in an hour.

### The river Neva.

The river Neva flows from the north of St Petersburg in a south easterly direction; and is a very large river. Large steamers navigate it. Every day many pieces of ice like mountains are brought down by it from the north,

بسیار صاف و خوب مثل یخ  
 تزیینات البر است میکنند  
 آب نوا سالم نیست امپراطور  
 مزار از آشامیدن آن منع  
 میکرد یکطرف رود خانه عاقری  
 است که منیل ما است و طرف  
 مقابل قلعه کهنه است که در  
 ایام پطر کبیر ساخته اند  
 کلیسائی در وسط قلعه است  
 مناره و میل بلندی از طلا دارد  
 مقبره سلاطین روس در آنجا است  
 ضرابخانه دولتی هم در قلعه  
 است کوچهای پطر بورگ با  
 گاز روشن میشود

rad, ki biyār sāf u khub  
 misl-i yakh-i Tuchāl-i Alburz  
 ast. Miguyand āb-i Navā sā-  
 lim nist. Imparātūr ham mūrā  
 az khurdan-i un man' mikard.  
 Yak taraf-i rūdkhūna 'imā-  
 ratī-st ki manzil-i mūst, va  
 taraf-i muqābil qal'a-i kuhna-  
 st ki dar ayyūm-i *Patar Ka-*  
*hār* sākhta and. Kal'sāyī dar  
 vasat-i qal'a ast; manāra va  
 mīl-i bulandī az tilā dārad,  
 va maqbara-yi salātin-i Rūs  
 dar un jā-st. Zarrāb-khāna yi  
 doulatī ham dar qal'a ast. —  
*Kuchahā-yi Patarburgh* bā  
 gāz roushan mishavad.

which are extremely pure and  
 beautiful, like the ice on the  
 mountain Tuchāl in the El-  
 burz. It is said that the wa-  
 ter of the Neva is not whole-  
 some, and the Emperor cau-  
 tioned us against drinking it.  
 On one side of the stream is  
 the palace in which we have  
 our quarters, and on the other  
 side is the old fort built in the  
 time of Peter the Great, within  
 which there is a church with  
 a high tower and spire of gold.  
 The tombs of the sovereigns  
 of Russia are in that church.  
 The mint of the Government  
 is also within the fort. — The  
 streets of St. Petersburg are  
 lighted with gas.

*The Russian and German  
frontier.*

In these regions everything became changed, — the men, the country, the carriages, the food, etc. The populousness and cultivation in the land of the Prussian are greater than in Russia. Whenever I looked out there were villages, houses, men, horses, oxen, mares, sheep, meadows, sown-fields, water, and flowers of all colours. We crossed many rivers. Human improvements of charming aspect came in sight, near and afar. And so we came to a station. The train stopped; the Grand-

*Sarhadd-i Rus u Almān.*

Dar in sarhadd vas'-i hama chiz as adam va zamīn va kālaka va khurākī va gheirā taghyr kard: Abadi-yi khak-i Prūs as Rusiā bishtar ast. Har chi nigah mikardīm dih, khana, adam, asp, mādan, gav, gūsfand, chaman, zar'-at, sh, gulhā-yi alvān bud. Az rūdkhāna-yi ziyādi guzashīm. Abadihā-yi biayār pakizā az dūr u nazdik peidā budts rast-dīm bi yak istāsyūn, istādīm. Sadr a'zam bi kālaka-yi mī-

سرحد روس و آلمان

در این سرحد وضع همه چیز از آدم و زمین و کالاکه و خوراکی و غیره تغییر کرد آلهی خاک پروس از روسیه بیشتر است هرچه نگاه میکردیم ده خانه آدم اسپ مادیان گاو کوسفند چمن زراعت آب کلهای الوان بود از رودخانه وادی گذشتیم آلهی بسیار پاکیزه از دور و نزدیک پیدا بود تا رسیدیم بیک استاسیون ایستادیم صدر اعظم بکالاکه ما آمد تکرانچی پروس



تلگراف ریسی از طهران بد  
خوانده شد لامد لله اخبار  
خوب داشت باز براه افتادیم

چون کلسکه بخار بسیار تند  
میرفت از سر حد روس بدو  
ساعت و نیم کشید تا رسیدیم  
بشهر کنیکس بود که یکی از  
شهرهای روس و دیریای بالتیک  
بسیار نزدیک است رود خانه  
عظیمی از وسط این شهر  
میکدزد که امش فروز است  
کشتی بخار تجارتی از دریا تا  
وسط شهر میبرد و میبرد شهر

amad; talagraf-eh-yi Prus ta-  
lagraf-i zindt az Tahrān dad.  
Khunda shud; alhamdu lillah  
akhbar-i khub dasht. Baz bi  
rah uftadim.

Chun kalsaka-yi bukhār bisyar  
tund miraft, az sarhadd-i Rus  
du as'at u nim kashid, ta ra-  
sdim bi shahr-i *Konigsberg*,  
ki yaki az shahr-eh-yi Prus,  
va bi *Daryā-yi Baltik* bisyar  
nadirik ast. Rudkhana-yi  
'asiml az vasat-i in shahr  
miguzaresh, ki ismash *Pröjel*  
ast. Kashti-yi bukhār-i tijar-  
ratī az daryā ta vasat-i shahr  
mifrazad va miravad. Shahr i

Vasir came to our carriage.  
The Prussian Telegraph-Of-  
ficer handed in a number of  
telegrams from Tahrān, and  
these were perused. Thanks  
be to God, they the conveyed  
good tidings. Again we star-  
ted.

As the Prussian train travelled  
very fast, within two hours  
and a half of our leaving  
the Russian frontier we ar-  
rived at *Königsberg*, a city  
of Prussia, and very near  
to the *Baltic Sea*. A large  
river passes through this  
city, which is named the *Pre-  
gel*. Merchant-steamers come  
up from the sea to the in-  
terior of the city, and return

کوچکی است اما قشنگ  
جمعیتش نود و پنج هزار نفر  
است  
یکنوع زراعتی که اسمش ربی  
است در محرقی خاک بیوس  
امروز دیده شد که کل زرد  
بسیار خوش رنگی داشت بیوس  
روشن میکارند که بجهت  
چرب کردن آلات ماشین راه  
آهن و غیره خیلی بکار میروند  
بسیار کاشته بودند و صفا  
روای بصحرایا داده بود طبیعتا  
تمام صحرا چمن است و  
چنگلهای سرو و کاج اما در  
خاک بیوس بسیار کمتر از خاک  
روس است

خلاصه وارد کار شدیم صاحب

kuchiki-est ammx qashang-  
Jam'at-ash naved u panj  
hasar nafar ast.

Yak nou'-i zarf'ati ki ism-ash  
"rûp" ast, dar sahrâh-yi  
khak-i Prus imrus dîda shud,  
ki gul-i sard-i bisyar khush-  
rangt dîdht. Barâyi roughan-  
ash mikarand, ki bi jihat-i  
charb kardan-i khat-i msharn-  
i ruh-i zhan va gheira kheilr  
bi kar miravad. Bisyar kshata  
budand, va safâ-yi ziyâdi bi  
sahrâh dîda bud. Tab'atan  
tamâm-i sahrâ chaman ast  
va jangalâh-yi sarv u kaj,  
ammx dar khak-i Prus bis-  
yar kamtar az khak-i Rus ast.

Khulasa varid-i gâr shudim.

in like manner. It is a small  
city, but pretty; its popula-  
tion is 95,000 souls.

We have to-day seen in the  
Prussian territory the culti-  
vation of rape-seed, which  
has a yellow flower of a very  
charming tint. It is sown for  
its oil (colza oil), which is  
much used for the lubrication  
of locomotives, and the like.  
It was very extensively cul-  
tivated, and it gave a pecu-  
liar charm to the landscape.  
Naturally, the country is all  
meadowland interspersed with  
forests of fir and yews, though  
these latter are far less common  
than in Russia.

In fine, we reached the station,

منصب و سرباز زیاده بودند  
 همه جوانهای بسیار خوب  
 کلاه خود بر سر لباسهای خوب  
 در تن خیلی قشون خوبی  
 بودند ملکت پیوس همه  
 قشون است موریکندچیان  
 اینجا مثل افواج طهران همه  
 پادشاهان و نئی دارند اما در روس  
 این قسم نمی نبود

مرد و زن الی غیر الذلهه  
 جدا در دو طرف راه صف  
 کشیده بودند من سوار  
 کالسکه و دایه شده راندم  
 اطفال زیادی دور کالسکه  
 میدویدند یک فنکله

Sahibmansab va sarbāz-izādi  
 būdand. Hama javānhā-yibis-  
 yar khub, kulāh-i khud bar  
 sar, libāsh-yi khub dar tan,  
 kheilī qushun-i khubr bu-  
 dand. — Mamlikat-i Prus  
 hama quahūn ast. — Muskan-  
 chun-i inja, min-i aṣṣaj-i  
 Tahrān, hama balabān va nei  
 dārand, amma dar Rus in  
 qism-i nei na bud.

Mard u zan ilā gheir annihā-  
 yat hama ja dar du taraf-i  
 rah saff kashida būdand. Man  
 savar i kalāska-yi rūbāni  
 shuda rāndam. Atfal-i zādi  
 dour-i kalāska midāvidand;  
 yak hangame-yi gharibi būd.  
 Kucha-yi tulani tei shud.

where there was a large body  
 of troops and officers, all  
 very handsome young men,  
 with helmets on their heads,  
 and beautiful clothing on their  
 bodies. They were a very  
 pretty soldiery. The Prussian  
 Kingdom is all soldiery. The  
 bands here, like those in Teh-  
 ran, have all drums and fifes,  
 whereas in Russia they have  
 not this kind of fife.

Infinite numbers of men and  
 women lined both sides of  
 the streets everywhere. I  
 mounted an open carriage and  
 drove off. Crowds of children  
 ran by its side. It was a cu-  
 rious hubbub. We passed  
 down a long street. The hou-

ses are all of three or four stories, small, and narrow. We arrived at an ancient place, built five hundred years ago, dismounted at its gate, and went up many stairs. It is an old structure. The whole of our suite, princes, household-officials, etc., all came there.

As the people of this city had never seen a Persian, they were much surprised at the sight of us.

The name of the Governor of the city is Virekler. The carriages of this place, and the horses in the carriages, are not so numerous nor so beautiful as those in Russia.

Khanah hama sih, chahar tabaqa va kuchik u tang ast. Bi 'imarat-i doulati-yi qadim, ki pused sal ast bing shuda, rastda, dar 'imarat pinda shuda, az palla-yi sindi balx raftim. 'Imarat-i kuhna ast Hamagi-yi hamrûhan ham az shahzadagan va 'amala-yi khalfat va gheira amadand.

Chun ahli-i in shahr har giz irani na dida budand, as mu-luqt-i ma kheir muta' ajib budand.

Isn-i hakim-i shahr *virekler* ast. — Kulakahr-yi in shahr va asphar-yi kulakahr bi sindi va khubi-yi kulakahr-yi Rus va asphar-yi unja nist.

غریبیبی بود کوچک  
طلاتی طی شد خانها هم سه  
چهار طبقه و کوچک و تنگست  
بهارت دولتی قدیم که پانصد  
سال است بنا شده رسیده در  
عبارت پیاده شده از پله  
زیانی بالا، قسیم عبارت کهنه  
است همگی همراهان هم از  
شاهزادگان و عمله خلوت و غیره  
آمدند

چون اهل این شهر هرگز ایرانی  
ندیده بودند از ملاقات ما  
خیلی متعجب بودند

اسم حاکم شهر و یوکلر است  
کالسکه های این شهر  
واسپهای کالسکه ها بزبانی  
و خوبی کالسکه های روس  
و اسپهای آنجا نیست

کبوتر باری کن دم سیاه و غیره  
 ایلایل سیاه لقلقل و کلاغ ابلق  
 در اینولایت زیاد دیده شد  
 آسیای بادی هم بسیار است  
 خلاصه شبرا چند دسته  
 موزیکلچی زتر عبارت ایستاده  
 بسیار زندی یعنی طبل شبرا  
 میزدند آهنگ شبرور هلی  
 موزیکان وضع آتھاخیلی خوب  
 بود طبل بزرگ سبازی را  
 بیک سک بزرگی بسته بودند  
 زتر طبل عراده بود که سک  
 میکشید

Kabutar-i basikun-i dumešah  
 va gheira, ababil-i sirāh,  
 laqlaq va kalagh-i ablaq dar  
 in vilāyat zirā dīda shud.  
 Asya-yi bādī ham bisyar ast.  
 Khulasa shabrā chand dasta  
 musikanchi, zir-i 'imarat  
 istada, bisyar sadand, ya'ni  
 tabl-i shabrā mīzadand.  
 Ahang-i sheipurha-yi muzi-  
 kan va vas'-i unha kheilī  
 khub bud. Tabl-i buzurg-i  
 sarbastra ham bi yak sag-i  
 buzurg basta budand. Zir i  
 tabl 'arrāda bud, ki sag mi-  
 kaashid.

Black-tailed tumbler pigeons,  
 and others, swifts, storks, and  
 magpies, appeared very nu-  
 merous in this country; wind-  
 mills are in great plenty.  
 In the night several military-  
 outside bands stood in front the  
 palace and played a long time,  
 i. e., they beat the night-roll  
 on the drums. The harmony  
 of the fifes of these bands, and  
 the tenue of the men, were  
 excellent. A great military  
 drum, too, was fastened to  
 a large dog, with a truck  
 beneath it, which the dog  
 drew.

## درد بیلن

بیلیدی اطراف شهر رسیدیم  
 کالسکه راه آهن را کاهی روی  
 پل کاف بلالاف پلین میبرند  
 و کاف بر میگردانند مثل  
 اسپی که دهنه آن دست  
 نام باشد خیلی جلی تعجب  
 بود و راه آهن بسیار در هر  
 طرف کشیده است و اکنون و  
 لوکوموتیو زیاده از حد در راه  
 دیده شد کالسکه بخار و کالی  
 امروز با ما تعلق کرد خلاصه  
 وارد کار شده بیاده شدیم

## Vurud-i Berlin.

Bi xoud-i atraf-i shahr rast-  
 dim. Kalaska-yi ruh-i xhanra  
 gahi ru-yi pul, gahi balx,  
 gahi pain miburdand, gahi  
 barmigardand and misal-i aspi,  
 ki dahana-yi un dast-i xdam  
 baxad. Xheili ja-yi ta'ajjub  
 bud; va ruh-i xhan bisyar  
 dar har taraf kashida ast;  
 vagun va lukumutiv xada as  
 hadd dar ruh dida shud. Ka-  
 laska-yi buxar-i xud-i im-  
 rus ba ma talag-i kard. Xhu-  
 lassa vurid-i gar shuda, paxda  
 shudim.

## Arrival at Berlin

We reached the outskirts of  
 the town. Our train was ta-  
 ken sometimes over a bridge,  
 sometimes up and sometimes  
 down, and then again turned  
 back, like a horse, whose bit is  
 in a man's hand. This was to  
 us a source of wonder. Many  
 lines of railway are laid down  
 in every direction. Carriages  
 and engines without number  
 were seen on the lines, and  
 many trains passed us on  
 the road to-day. At last we  
 reached the station and aligh-  
 ted.

اعلیحضرت امپراطور آلمان کیس  
و نواب ولیمہد پسر ایشان  
و نواب ہرنس شارل برادر  
ایشان و فریڈرک شارل پسر  
برادر امپراطور کہ فاتح متز  
است و شاہزادہای دیگر از  
خانوانہ سلطنت مثل ہرنس  
فریڈرک کہ جوانکی است و  
جنک آلمان و فرانسه نر سر  
فرین شاہزادہ شد کہ فرانسولن  
راضی نبودند پادشاہ اسپانیول  
شد ہرنس بیہمارک وزیر مشہور  
معروف دولت آلمان و مارشل

*A'ūhasvat-i Imparātūr-i Al-  
mān Giyūm* 1) va *Nawāb Pa-  
rāhād*, pīsar-i īshān, va *Nawāb*  
*Prins Shārl*, birādar-i  
īshān, va *Frāderīk Shārl*, pi-  
sar-i barādar-i Imparātūr,  
ki fatīh-i *Metz* ast, va *Shah-  
zādahā-yi dīgar az khaṇvāda-  
yi saltanat*, mīal-i *Prins Hā-  
kanzūlarn*, ki javānaki-ast,  
va jang-i *Almān u Farānsa*  
dar sar-i hāmin shahzādahud,  
ki *Farānsavān* rūzi na bū-  
dand padīshah-i *Ispānyūl*  
shavad, *Prins Bismārk*, va-  
zīr-i mashhūr-i ma'rūf-i dou-

*His Most Exalted Majesty, the  
Emperor of Germany, Wil-  
liam, the Nawāb the Heir-  
Apparent, his son, the Nawāb*  
*Prince Charles*, his bro-  
ther, *Frederick Charles*, son  
of a brother of the Em-  
peror and captor of *Metz*,  
together with other prin-  
ces of the royal family,  
such as *Prince Hohenzollern*,  
a mere boy, and the very  
prince respecting whom the  
war between *Germany* and  
*France* occurred, as the *French*  
were not willing that he  
should become king of *Spain*;  
also *Prince Bismarck*, — the

1) *Gaillenne*. Most European names are adopted by the Persians in their French form.

lat-i Alman, va *Marshāl Rūn*,  
vazir-i jang va sadr a'zam-i  
Prūs, va *Janarāl Mūrē*, ki  
hala marshāl va sipahsalar va  
bisyar ma'ruf u mashhur ast,  
ba sa'ir-i janarāls va sahīb-  
mansaban va fuj-i khāssa,  
muzikanchi, savera yi nizām  
va gheira va jam'iat zinda as  
hadd hama sar-i rah-i shan  
budand, pazirai-bisyar khubi  
kardand. Dast-i a'khazrat  
Imparātūrā girifta, savar-i  
kalaska-yi rūbasi shuda, az  
kucha-yi vasi, ki tarafein-i  
un hama as dirakhthar-yi  
kuhan va gulsafid khusha-

famous Chancellor of Ger-  
many, *Marshal Roon*, the Mi-  
nister of War and Premier  
of Prussia, and *General  
Moltke*, now Marshal and Ge-  
neralissimo, very celebrated,  
and much spoken of, and  
other generals and officials,  
with a battalion of the Guards,  
a band, a cavalry regiment,  
and the like, a vast con-  
course of people moreover  
there was at the station  
who gave us a hearty re-  
ception. Taking the hand of  
His Most Exalted Majesty,  
we mounted an open car-  
riage; and drove along a wide  
street, bordered on either  
side with ancient trees and

دون وزیر جنگ و صدر اعظم  
پروس و جنرال مولر که حالا  
مارشال و سپهسالار و بسیار  
معروف و مشهور است با سایر  
جنرالها و صاحبمنصبان و فوج  
خاصه موزیکانچی سواره نظام  
خیبر و جمعیت زنانه از حد  
همه سر راه آهن بودند بهیتراتی  
بسیار خوبی کردند دست  
اعلیحضرت امپراطور را گرفته سوار  
کالسکه و داری شده از کرچه  
دیمی که طرفین آن همه  
از درختهای کهن و کلسفید  
خوشه بسته و همه جا سنک



besta, va hama ja sangfarah  
va vasi' va atraf hama khana  
bud, guzashtim.

white cluster roses in flower,  
everywhere paved with sto-  
nes, and spacious, with hou-  
ses the whole way.

Jam'iat-i zindi bud, hurā mī-  
kashidand. Man ham bi hama  
ta'aruf mikardam.

The crowds were great. They  
all shouted hurrahs while I  
saluted them.

Ba Imperatūr bi zabān-i Fa-  
rāna harf mizadam, tā bi  
ja-yi rasāidim darvāzamanand.  
Dirakhtha tamām shud; ku-  
cha-yi vasi' bud, tarafein  
'imarat-i 'alt-yi chand mar-  
taba. Yak sutūnī dīda shud,  
ki tāza bi yādgar-i fath-i Fa-  
rāna mīasazand, va hanuz  
nātamām ast.

I conversed with the Emperor  
in French, until we reached  
a place like a gateway,  
where the trees ended. It  
was a wide street, with  
sumptuous palaces on either  
side, of several stories. We  
noticed a column recently  
erected in commemoration of  
the victory over France, and  
not yet completed.

Yak surat-i Fradarāk-i Aeval,  
ya'ni Fradarāk-i Buzurg, ki

A statue of *Frederick I.*, i. e.  
of *Frederick the Great*, east

فرش و وسیع و اطراف همه  
خانه بود گذشتیم

جمعیت زیادی بود هورا  
میکشیدند من هم بهمه تعارف  
میکردم  
با امپراطور بزبان فرانسه حرف  
میزدم تا جایی رسیدیم دروازه  
مانند درختها تمام شد کوچه  
و سیعی بود طرفین عمارت  
عالی چند مرتبه یک ستونی  
دیدم شد که تازه بیاد کار  
فخ فرانسه میسازند و هنوز  
تتمام است

یک صورت فردریک اول یعنی  
فردریک بزرگ که بامفرغ

و بختنه اند سر راه بود از  
 اونیورسیتیه گذشتیم مدرسه  
 بسیار عالیست دو هزار نفر  
 شاگرد در آنجا تحصیل میکند  
 از ارسلال که طرف چپ بود و  
 دست راست از عمارت مخصوص  
 امپراطور که از زمان ولیعهدی  
 تاجعلی هان جبا می‌نشیند  
 و بعد از خانه و لیعهد  
 گذشتنه رسیدیم میدانیکه  
 دو حوض داشت و از هر یک  
 فواره بلندی میجست

دست راست قصر سلطنتی است  
 که برای ما معین کرده بودند  
 تا دم قصر جمعیت بود

به mufarrigh rikhta and,  
 sar-i rah bud.

Az Univarsita guzashtim. Ma-  
 drasa-yi bisyar 'ali-st, du ha-  
 zar nafar shagird dar unja  
 tahsil mikunad.

Az *Arsenal*, ki taraf-i chap  
 bud, va dast-i rast az 'imarat-  
 i makhsus-i Imperatür, ki az  
 zaman-i valrahdi ta bi hal  
 hamun ja minishnad, va ba'd  
 az khana-i *Vafahd* guzashta  
 rasidim bi meidan, ki du  
 houz dasht, va az har yak  
 favvara-yi bulandi mijast.

Dast-i rast *qasr-i saltana* ast;  
 ki barayi ma mu'eyyan karda  
 budand. Ta dam-i qasr jam'at  
 bud.

in metal, lay on our road.  
 We passed the University, a  
 great place of instruction  
 where two thousand students  
 study; we passed the Arsenal,  
 on our left hand; while on  
 our right was the Emperor's  
 own palace, in which he  
 has resided from the days  
 when he was Heir-Presump-  
 tive until now. Next we pas-  
 sed the palace of the Heir-  
 Apparent, and so reached a  
 square with two basins of  
 water, from which sprang  
 lofty jets d'eau.

On our right was a royal re-  
 sidence, that was assigned  
 to us. The crowd extended  
 right up to this building.

پیاده شدیم سواران قدیمی  
 بالباسهای خوب که قزاقان عارت  
 بودند تنوی اطاقها قزاقان از  
 سواره که جوانهای بسیار خوب  
 خوشگل خوش لباس بودند  
 دم درها با پیشخدمستان  
 و غیره همه ایستاده بودند

از پیله ها بالا رفتیم وسط  
 میدان جلو عارت بلغچههای  
 بسیار قشنگ است که اقسام  
 کلها از یاس شیروانی و غیره  
 کاشته اند دو مجسمه اسپ  
 هم که دهنه هریک دست  
 آدمی است از چوبن ریخته  
 اند امپراطور همه اطاقها را بها  
 نشان دادند پرها و اشکل

Prada shudim. Sarbazan-i qadimi ba libas-ha-yi khub, ki qaravul-i 'imarat budand, tuyi utaqha; qaravulan, az savara, ki javan-ha-yi bisyar khub-i khushgil-i khushlibas budand, dam-i darha, ba pishkhidmetan va gheira hama istada budand.

Az pallaha بالا raftim. Vasat-i meidan-i jilou-i 'imarat baghehahā-yi bisyar qashang ast, ki aqsam-i gulha az yas-i Shirvani va gheira kashta and. Du mujassama-yi asp ham, ki dahana-yi har yak dast-i adami ast, az chudan rikhta and. Imperatur-hama utaqhara bi ma nishan da-

We alighted. Veteran troops in beautiful uniforms, who are the guards of the palace, were in the rooms; patrols of cavalry, all handsome young men, with good figures, and fine uniforms, were at the gate, with officers of the household, etc., all stationed. We went upstairs. The middle of the square in front of the palace was laid out in beautiful beds of flowers and shrubs, lilacs, and the like. There were also two cast-metal statues of horses, each held by the bridle by a man. The Emperor showed me all the apartments. There are

خیب در بین عمارت بود  
 من صدر اعظم و شاهزادگان  
 و غیره را معرفی کردم و امپراطور  
 هم سر راه آهن شاهزادگان و  
 نوکرهای خودشان را معرفی کرده  
 بودند بعد با ایشان بطای  
 خلوت رفته قدری صحبت  
 کردم صدر اعظم بود امپراطور  
 که رفتند بعد از دقیقه ما  
 باز سوار کالسکه شده و قسیم  
 خانه ایشان تا پای پله  
 استقبال کردند و قسیم نشستیم  
 صحبت شد بعد از چند دقیقه  
 مراجعت کردم امپراطور هفتاد

dand. Pardah va ashtal-i  
 khub dar in 'imrat bud.  
 Main sadr a'zam va shahzadag  
 va gheirah mu'arrafi kar-  
 dam, va Imparatür ham sar-  
 i rah-i shan shahzadagan va  
 noukarah-yi khud-i-shanra  
 mu'arrafi karda budand.  
 Ba'd ba ishan bi utaq-i khalvat  
 rafta, qadri suhbat kardim;  
 sadr a'zam bud. Imparatür  
 ki raftand, ba'd az daqiqe yi  
 ma bas savar-i kalaska shuda,  
 raftim khana-yi ishan. Ta  
 pa-yi palla istiqbal kardand.  
 Raftim, nishastim, suhbat  
 shud. Ba'd az ohand daqiqe  
 murgja'at kardim.

some beautiful paintings and portraits in this palace.

I presented the Grand Vazir, the princes, and others; the Emperor also at the station had presented his princes and servants.

Next we went to a private apartment with him, and had some conversation, at which the Grand-Vazir was present. When the Emperor left, I waited a short time, then entered my carriage, and drove to his residence. He came to the foot of the stairs to meet me; we went in; we sat down; a conversation ensued; and after a few minutes I returned.

و شش سل دارند پادشاهان  
هفتاد و سه سل اما هر دو  
در کمال بینه و قوت هستند  
پیرنس بیژمارک پنجاه و هشت  
سال مارشال ملک هفتاد و پنج  
سال تروپ ولیمهد چهل و دو  
سل دارند خلاصه شب را  
جائی نفیتم  
شهر بون با چراغ کار روشن است  
چراغ اینجا بیش از بگر است  
مقبل عبارت ما آن طرف میدان  
عبارت میوه بون است یک  
طوف م کلیسا و طوف دیگر  
عبارت جنبه خانه است

*Imperātur* haftad u shah sal  
dārand, *barādar-i īshān* haf-  
tad u sh sal, amma har du  
dar kamāl-i bunya va quvvat  
hastand. *Prins Bismārk* pan-  
jsh u hasht sal, *Mārshāl*  
*Mulkt* haftad u panj sal, *Nae-*  
*sāb-i Vali* 'ahd ehihil u du  
sal dārand. *Khulāss* shabrs  
jā na raftim.

*Shahr-i Berlin* bz ehiragh-i  
guz roushan ast. *Chiragh-i*  
injs bih az *Pīr* ast.

*Muqbil-i* 'imārat-i mā, un-  
taraf-i meidan, 'imārat-i  
*Māsa-yi Berlin* ast; yak  
tafāf ham kalās, va taraf-i  
dūgar 'imārat-i jubbakhāna

The *Emperor* is seventy-six  
years of age; his brother se-  
venty-three. Both of them,  
however, are in perfect bodily  
health and strength. *Prince*  
*Bismarck* is fifty-eight, *Mār-*  
*shal Moltke* seventy five. The  
*Nassāb the Heir-Apparent*  
is forty-two.

This evening I went nowhere.  
The city of *Berlin* is lighted  
with gas; the lamps being  
more numerous here than  
in *St Petersburg*.

Opposite our palace, on the  
other side of the square, is  
the building of the *Berlin*  
Museum. On one side is  
a church, and opposite it  
the Armoury. In the centre

وسط میدان سنگوشی است  
 از اطراف پله دار و محسسه  
 قدریک کبیرا سواره از  
 چوین ریخته اند بر روی  
 عمارت برلن رنگ خاکستری  
 مایلند قدی شهر را از  
 جلوه انداخته است بر خلاف  
 بطور که عمارت بلوغ رنگها  
 ملون است ریخته که از  
 کنار شهر بلن میگذرد و امش  
 اسبوره است شعبه از آن م  
 از وسط شهر میگذرد اما کم  
 عرض و آبش م بسیار بد  
 است

ast. Vaset-i meidān sakm-st  
 as strāf palledār va mujas-  
 sama-yi *Fradarik Kabr-rā*  
 savāra as chudan rikhta and.

Bar rū-yi 'imārāt-i Barlin rang-  
 i khākistari mālida and.  
 Qadri shahrā as jilva an-  
 dākhta ast, bar khilāf-i Pitr  
 ki 'imārāt bi anvā-yi ranghā  
 mulavvan ast.

Rudkhāna-yi ki az kanār-i  
 shahr-i Barlin mīgusarad, va  
 ismash *Aspara* ast, shā'be  
 as un ham az vaset-i shahr  
 mīgusarad, ammā kam 'arz,  
 va āb-ash ham bisyār bed ast.

of the square is a raised  
 platform, with steps all  
 round, on which is a cast-  
 metal equestrian statue of  
*Frederick the Great*.

The exterior of the buildings  
 of Berlin are coloured ash-  
 colour, which takes away  
 somewhat from the appea-  
 rance of the city; on the con-  
 trary, at St Petersburg, the  
 edifices are of all colours.

The river that flows by Berlin  
 is named the *Spre*: a branch  
 of it runs through the middle  
 of the town; but it is narrow,  
 and its water is also very  
 bad.

امروز به فرسنگ را در یازده  
ساعت طی کردیم

وقت به پوتسدام

روز پنج شنبه پنجم شهر ربیع  
الثانی امروز وقتیم پوتسدام  
که خارج برون است سوار  
کالسکه شده از همان دروازه  
و کوجه که روز قبل وارد شدیم  
خیابانهای زیاده درختهای  
قوی جنگلی خانهای خوب  
جلو خانها بلخچههای کلکاری  
بسیار خوب قشنگ حوضهای

Imrūs hashtad farsang-i rūhra  
dar yūdah saf'at tai kardim.

*Raftan bi Potsdām.*

*Buz-i panjshamba panjum-i  
shahr-i Rabi' assāni.*  
Imrūsraftim Potsdām ki kharj-  
i Berlin ast, savar-i kalsaka  
shuda, az hamun darvāza va  
kūcha ki rūz-i qabl varid  
shudim kharbanha-yi sīad,  
dirakhtha-yi qavi-yi jangali,  
khanaha-yi khub, jilou-i kha-  
naha baghechaha-yi gulkari-  
yi bisyar khub-i qashang,  
houaha-yi favvāradar gar-

To-day we travelled eighty  
leagues distance in eleven  
hours.

*Visit to Potsdam.*

*Thursday the 5th of the month  
of Rabi' assāni.*  
Today we went to the town  
of Potsdam, which is out-  
side Berlin. Entering our  
carriage, we drove along the  
same track, and through  
the very gateway that we  
traversed yesterday, passed  
by many avenues, noble fo-  
rest trees, beautiful houses  
with exquisitely pretty flower-  
gardens in front of them, and  
basins of water with fountains

فواردار کروش زباد نمودیم و  
 رفتیم بکار  
 بکالسکه جوار نشسته رانیدیم  
 نیم ساعت راه طی شده  
 رسیدیم باین شهر

شهر کوچکی است چهل و دو  
 هزار نفر جمعیت دارد اغلب  
 نظامی هستند حاکم شهر  
 وغیره آمدند پیاده شدیم  
 روحخانه عظیمی هم دارد که  
 آتش قابل است

سوار کالسکه اسپه شده  
 از خانه‌های شهری و غیره  
 گذشته داخل خیابانها  
 شدیم وضع خیابانها و باغها  
 و غیره شبیه بیابان روسیه

dish-i ziad namudim va raf-  
 tim bi gar.

Bi kalaska-yi bukhâr nishasta  
 randim. Nim asfat-i rah tei  
 shuda, rasidim bi in shahr.

Shahr-i kuchikr-at; chihil u  
 du hazar nafar jam'at dar-  
 rad, aghlab nizami hastand.  
 Hakim-i shahr va gheira ama-  
 dand. Pirada shudim. Rud-  
 khane-i 'asimi ham darad,  
 ki ism-ash *Hâval* ast.

Savar-i kalaska-yi aspi shuda,  
 az khanah-yi shahri va  
 gheira guzashta, dakhil-i  
 khirabanha shudim. Varf-i  
 khirabanha va baghha va  
 gheira shabih bi baghat-i

and jets-d'eau, so arriving  
 at the station.

We took our seats in the train,  
 started, and after a journey  
 of half an hour, arrived at  
 this town.

It is a small place, with forty-  
 two thousand inhabitants,  
 for the most part regular  
 troops. The Governor of the  
 town came out to receive us.  
 We alighted. There is also  
 a large river here, named  
 the *Hæval*.

We entered a carriage (drawn  
 by horses), and having passed  
 houses and other buildings of  
 the town, we entered an avenue.  
 The parks, avenues, etc. in this  
 place are similar to those in



بود عمارتی که دارد یکی پتسدام  
و دیگر سانسوسی است هر  
دو از بناهای فردریک کبر  
است منزل ولیعهد در پتسدام  
است با کالسکه رفتیم دم  
عارت منزل نبودند

رانندیم برای گردش از خیابانهای  
خوب و بلغچهای مرغوب  
گذشتیم بلغات اینجا جنگل  
بزرگست مثل مازندران

امروز چون روز یکشنبه است  
کل مردم در گردش و جمعیت  
زیادی در خیابانها بودند  
رسیدیم بقاره بزرگی که سی

Rusia bud. 'Imārat-i ki dā-  
rad, yaki *Potsdām* va digar  
*Sānsūsi*-st. Har du az bi-  
naḥā-yi *Friderik Kabīr* ast.  
Mansil-i Valī'ahd dar *Puts-  
dām* ast. Bā kalaaka raftim  
dam-i 'imārat. Manzil na  
budand.

Randim barāyi gardiāsh. Az  
khrābanhā-yi khub va bagh-  
chahā-yi marghūb guzaštīm.  
Baghāt-i injā jangal-i bu-  
zurgī-st misl-i *Māzandarān*.

Imrūz chun rūz-i *yakshamba*  
ast, kull-i mardum dar gar-  
diāsh, va jam'at-i ziyādi dar  
khrābanhā budand. Rasdim

Russia. Of the two palaces,  
one is called *Potsdam* and the  
other *Sans-Souci*; both built  
by *Frederick the Great*. The  
residence of the Heir-Apparent  
is in *Potsdam*. We drove in  
our carriage to that palace;  
he was not at home.

We then took a drive and  
passed through magnificent  
avenues in beautiful parks.  
The parks here are great  
forests, like those of *Māzan-  
darān*.

To-day being Sunday, (Whit-  
sunday), all the walking  
world was out, and the  
avenues were thronged. We  
came to a large fountain,  
the water of which shot

درع آب آن میجست

مجسمه‌ای مرمی بسیار خوب کار

قدیم دور بلغچها و حوضها

زیاد بود خلاصه این فواره

از عجایب دنیا است منبعش

را با اسباب بخار تعبیه کرده

اند که بزور بخار آب بالا

میروند

از حاش مردم قدری ممانع از

تماشا بود کل یاس شیروانی

زیاد بود بلبل و هزار دستان

در درختان میخواندند خوش

علی داشت

بعد رفتیم به خیلان مقابل

این فواره انتهایی این حوض

bi fāvārā-yi buzurgī, ki  
si zar' āb-i un mījast.

Mujassemahā-yi marmar-i bis-  
yār khub-i kār-i qadīm dour-  
i baghchahā va houzha azād  
bud. Khulāsa in fāvārā az  
'ajāib-i dunyā-st. Mamba'ash-  
rā be asbāb-i bukhār ta'biā  
karda and, ki bi zur-i bukhār  
āb balā miravad.

Izdihām-i mardum qadrī māni'  
az tamāshā bud. — Gul-i  
yās-i Shīrvānī zād bud. Bul-  
bul va hazārdestān dar di-  
rakhtān mīkhundand. Khush  
'ālamī dāsht.

Ba'd raftim bi khābān-i mu-  
qābil-i in fāvārā. Intihā-yi  
in houz-i digar bud. Fav-

thirty ells (105 feet) into the  
air.

Statues of marble, very beauti-  
ful and antique, were to be  
seen around the gardens and  
the basins. In short, this foun-  
tain is one of the wonders of  
the world. Its head is due to  
steam power, by the force  
of which the water is raised.

Through the thronging of the  
people, we were somewhat  
impeded in going about. Lilacs  
abounded. Nightingales and  
other singing birds sang in the  
trees. It was delight ful.

We next went into an avenue  
opposite that fountain, at the  
end of which was another

basin, the jet-d'eau of which was very lofty, but not equal to that of the first.

We then got into our carriage, and went to the palace of *Sans-Souci* to visit the Queen-Dowager, wife of the former Sovereign of Prussia, who was a brother of the reigning Emperor. The first Lord-in-Waiting and the Chief Usher of the Queen (Dowager) and others received us. We went to the apartment of the Queen (Dowager); she rose and came to the entrance of the apartment. She is a woman seventy years of age, or even more of her life may have elapsed. We sat down on chairs, and con-

vāre-yi un ham buland mī-jast, amma na bi in irtifa'.

Ba'd saver-i kalaska shuda raftim bi 'izārat-i Sōmā'sai, didan-i Malika-yi qadīm, ya'ni zan-i padishah-i sa'biq-i Prūs, ki barādar-i Imparātūr-i hā-liyya būda ast. Pishkhidmat-bashi va ishkaghāsi-bashi-yi Malika va gheira jilou amādand. Raftim bi utāq-i Malika; bakhasta tā dam-i utāq amād. zan-i st musinn; haftād sāl biāhtar az 'umr-ash mīravād. Ru-yi sandal nishastim,

دیکر بود فواره آتهم بلند  
میجست اما نه باین ارتفاع  
بعد سوار کالسکه شده رفتیم به  
عبارت سانسوسی دیدن ملکه  
قدیم یعنی زن پادشاه سابق  
پروس که برادر امپراطور حلیه  
بوده است پیشخدمت باشی  
و ایشیک آقاسی باشی ملکه  
و غیره جلو آمدند رفتیم به  
اطلاق ملکه بر خاسته تا دم  
اطلاق آمد زنی است مسن  
هفتاد سال بیشتر از عمرش  
میرود روی صندلی نشستم

صحبت شد بعد بر خاسته  
 کشتیم  
 این عبارت مخصوص فردریک  
 کبیر است اطاقی که همجا  
 مرده است دیده شد صندلی  
 که روی آن فوت شده میز  
 تحریر سلطنت مجلسی سایر  
 اسباب فردریک همه آنجا دیده  
 شد چیزی محض احترام روی  
 صندلی انداخته بودند  
 و قریب ساعت بعد از فوت  
 در روی سر دقیقه بودند  
 همانطور مانده است که دیگر تا  
 بحال کوه نکرده اند پودهای  
 اشکال بسیار خوب داشت که  
 از همان زمان مانده است

گفتند وقتی که ناپلئون اول

subbat shud. Ba'ed barkhastā  
 gashim.

In 'imarat-i makhṣus-i *Fre-  
 derik-i Kabir* ast. Utaqi ki  
 hamunja murda ast, dida  
 shud. Sandali, ki rü-yi un  
 fount shuda, miz-i tahrir, sa'at-  
 i majlis, asir-i asbab-i *Fre-  
 derik* hama unja dida shud.  
 Chizi mahz-i ihtiram rü-yi  
 sandali andakhta budand. va  
 'aqrabak-i sa'at ba'd az fount  
 dar rü-yi har daqiqā buda,  
 hamun tour munda ast, ki  
 digar ta bi hal kuk nakarda  
 and. Pardakhtā yi ashkal bis-  
 yer khub dasht ki az hamun  
 zaman munda ast.

Guftand vakhti ki *Nāpulyūn*

versation ensued. We then  
 arose and walked about.

This is the special palace of  
*Frederick the Great*. We  
 saw the very room in which  
 he died. The chair in which  
 he expired, his writing-table,  
 a time-piece, and other ef-  
 fects of Frederick, were all  
 there. They had covered the  
 chair with something as a  
 mark of respect. And the  
 hands of the time-piece have  
 remained since his death in  
 the very same position to a  
 minute, never having been  
 set since then. There were  
 many beautiful paintings, left  
 from that time.

They told me that when the

این شهر را فتح کرده ماهوت  
روی میز فدیوک را پاره کرده  
است همان طور پسران را  
نکاه داشته اند

اضافه‌ای خوب داشت از آثار  
قدیم زیاد بود بعد پائین  
آمدیم جلو عمارت مهتابی  
بلندی است در روی تپه  
بلغچه‌ای بسیار خوب و  
حوضه‌ای کوچک دارد از  
بلندی مجسمه‌ای خوب قرار  
داده اند که از دهن آنها  
آب می‌ریزد چشم انداز  
این مهتابی و بلندی در  
عالم نظیر ندارد آن فواره

*Avval* In shahrā fath karda,  
mahut-i ru yimiz-i Fradarik-  
rā pāra karda ast; hamun  
tour pārarā nigūh dāshta  
and.

Utāqhā-yi khūb dāšt. Az  
āsār-i qadīm ziyād bud. Bā'd  
pūn āmadim. Jilou-i 'imārat  
mahṭabī-i bulandī-st. Dar  
rū-yi tapa bāghchahā-yi bis-  
yar khūb va houzha-yi kū-  
chik dārad. Az bulandī mu-  
jassamahā-yi khūb qarār  
dāda and, ki az dahan-i unhā  
āb bi houz mirizad. Chashm-  
andāz-i in mahṭabī va bu-  
landī dar 'ālam nazir na-  
dārad, va un favvāra-yi bu-

first Napoleon took posses-  
sion of this town, he tore the  
cloth on the table of Frede-  
rick, and that it has ever  
since been preserved in that  
state.

There were beautiful rooms,  
and many relics of antiquity.  
We then descended. In front  
of the palace there is a lofty  
terrace. In front of the emi-  
nence there are very beauti-  
ful gardens, with small basins  
of water. From the top they  
have arranged statues, from  
the mouths of which water  
flows into basins. The view  
from this terrace and this  
eminence has not its equal  
in the world. That lofty jet-

بزرگ مکانی این چشم انداز  
است  
خلاصه فوراً و بلخها و  
خیابانهای خوب زیاد بود  
قدری کشتیم بعد سوار  
کلسکه شده، اندیم در محلی  
آسیا خرابه دیده شد از عهد  
فردیس کهیر مانده است  
وتاریخی دارد معلوم شد وقتی  
که فردیس خواسته بود  
آجارا بسازد هرچه کرده بود  
آسیارا از صاحبش بخرد که  
بالغ ناقص نباشد، رضی نشده  
بود

zurg muhāzi-yi in chashm-  
andaz ast.

Khulasa favvārahā va baghha  
va khabānha-yi khub-i ziyād  
bud. Qadri gashtim, ba'd  
savār-i kālaska shuda, ran-  
dim. Dar mahallī āyā-yi  
kharāba dīda shud, az 'ahd-i  
Fradarīk-i Kabīr munda ast va  
tārīkhī darad. Ma'ūm shud,  
vakhtī ki Fradarīk khāsta  
bud, un jārā bisazad, har chi  
karda bud, asyārā az sahib-  
ash bikharad, ki bagh naqis  
na bashad, razī na shuda bud.  
Bi nishāna-yi 'adalat in as-

d'eau is opposite to this emi-  
nence.

In short, the fountains, the  
parks, and the beautiful ave-  
nues were numberless. After  
walking about for a while,  
we entered our carriage and  
drove to a place where we  
saw a ruined mill, which has  
remained from the time of  
Frederick the Great, and has  
a history. We gathered  
that when Frederick wished  
to build this place, he  
was unable, do what he  
would, to induce the pro-  
prietor of the mill to sell  
his property, so that the park  
might not remain incomplete.  
He would not consent; and

yārē hamuntour nigāh dāshta  
and.

the mill has been preserved  
in the same condition ever  
since as an example of jus-  
tice.

Ba'd raftim bi garmkhana va  
naranjistan. Az ājur va shisha  
va gheira sakhta and, amma  
mian-ash na raftim; hama  
gulha va dirakhthara az halā  
birūn avurda budand. Jilou-i  
naranjistan bagheha va khouz  
va mahtab-st. Mujassamah-  
yi marmar-i bisyar khub va  
baghechaha-yi kheili qashang  
darad. Az inja palla-yi ziad-

We next went to the hot-hou-  
ses and orangeries (conser-  
vatories), which are con-  
structed with brickwork, glass,  
and other appliances, but we  
did not enter them, the whole  
of the flowers and shrubs  
having been brought out of  
doors. In front of the con-  
servatory there is a garden, a  
basin of water, and a terrace,  
with statues of marble, which  
have beautiful parterres of  
flowers, steps lead down from  
here, and flower beds are very  
nicely arranged on successive

بنشانهٔ عدالت این آسیار  
فانظر نگاهداشتہ اند

بعد رفتیم بگرمخانه و  
نارنجستان از آجر و شیشه و  
غیرہ ساختہ اند اما میانش  
نرفتیم ہمہ کلہا و درختہا  
از حالابیسرون آورده بودند  
جلو نارنجستان باغچہ و  
حوض و مہتابی است مجسمہ  
ہای مسور بسیار خوب و  
باغچہای خیلی قشنگ دارد  
از اینجا پلہ زینادی است

st, ki martaba bi martaba  
bagh ast, bisyar khub sakhta  
and. Qadri gashta, ba'd savar-  
i kalaska shuda randidim bara-  
yi 'imatrat va yeilaaq-i zan-i  
*Prins Shūrī*, ki khāhar-i Ma-  
lika-yi Prus, ya'ni zan-i *Im-  
paratūr*, va mudar-i *Frāda-  
rīk Shūrī* ast. Haiyat-i bisyar  
qashangi dasht. Az ashkal-i  
sangī va hajjari-yi qadim-i  
*Misir* va *Shūm* va *Nīnavā* va  
*Mousil* va gheira, va mujas-  
samahā-yi mukhtalif, misl-i  
yak pā, yak sar, kitf, dast,  
shakl-i beivānat va insan,  
buzurg u kuchik va naqis  
u tamām-i hama nou'-i jam'  
namuda bi dīvarhā bi tarz-i  
qashangi naab karda and.

که مرتبه مرتبه بالغ است بسیار  
خوب ساخته اند قدری  
کشته بعد سوار کالسکه شده  
رانندیم برای عمارت و بیلاقی  
زن پرنس شارل که خواهر  
ملکه پروس یعنی زن امپراطور  
وسار فردریک شارل است  
حیاط بسیار قشنگی داشت  
از اشکال سنگی و حجاری  
قدیم مصر و شام و نینوا و  
موصل وغیره و مجسمهای مختلف  
مثل یکپا یکسر کتف دست  
شکل حیوانات و انسان بزرگ  
و کوچک و ناقص و تمام همه  
نوعی جمع نموده بدیوارها  
بطرز قشنگی نصب کرده اند

levels. Here we walked about a  
little; and then, entering our  
carriage, we drove to the pa-  
lace and summer residence of  
the wife of *Prince Charles*, a  
sister of the Queen of Prussia,  
(i. e. the wife of the *Empe-  
ror*), and mother of *Frede-  
rick Charles*. It has a pretty  
courtyard, with statues and  
ancient stone figures and sculp-  
tures, from *Egypt*, *Syria*,  
*Nineveh*, *Mosul*, etc., such as  
a leg, a head a shoulder, an  
arm (or hand), figures of  
animals and man large or  
small, imperfect or whole,  
collected therein of every  
kind, and fixed to the wall  
in an artistic manner. It was



معلم بود که پرنس شارل  
دانش علم و با سلیقه هستند  
خلاصه باغچه‌های خیلی خوب  
و فواره و چمن و غیره داشت

بالا رفته قدری در اطراف  
نشستیم زن پرنس شارل خیلی  
عذر خواهی و اظهار خجالت  
میکرد از اینکه دیر خبر شده  
است و می‌گفت تلگرافی کرده  
بودند که شما امروز می‌آیید  
کتابی آورد اسم خود را که آنجا  
نوشتیم زن مستی است

بعد برخاسته سوار کالسکه

Ma'lum bud, ki Prins Sharl  
va zan-sah 'alim va ba suliqa  
hastand. khufsa baghchahay-  
yi kheil khub va fav-  
vara va chaman va gheira  
dasht.

Balz rafta qadr dar utaq ni-  
shastim. Zan-i Prins Sharl  
kheil 'uzrkhab va izhar-i  
khajalat mikard az in, ki dir  
khabar shuda ast, va miguft:  
"talagrafi karda budand, ki  
shuma imruz na miayid".  
Kitabi avurd, ism-i khudra  
dar unja navishtim. Zan-i  
musinni-st.

Ba'd barkhusta savar-i kalsaka

evident that Prince Charles  
and his wife were persons of  
learning and taste. In short,  
most beautiful gardens, foun-  
tains, lawns, and the like,  
were there to be seen.

We went upstairs and sat down  
a while in a room. The wife  
of Prince Charles offered many  
excuses, and expressed great  
regret that notice (of our  
visit) had been given to her  
late, saying: "They telegra-  
phed to inform me that you  
would not come to-day". She  
brought out a book, in which  
we inscribed our name. She  
is an aged woman.

On leaving this place, we

شیدیم دم منزل زن فردریک  
 شارل هم رفتیم خانه نبود دم  
 در خیابان فردریک شارل دو  
 مجسمه مرال نر خوانیده بالای  
 معجر بود بسیار خوب ساخته  
 بودند، اندیم از جاهای خوب  
 گذشته رسیدیم بیک قصر  
 کوچکی بسیار خوش وضعی که  
 مل امپراطور است باغچه های  
 تشنگ و چشم انداز خوبی  
 پرورخانه عظیمی داشت

بعد رفتیم بکالسکه بخار  
 نشسته، اندیم برای شهر در

shudim. Dam-i mansil-i Zan-  
 i *Frédéric Shārl* ham raftim,  
 khāna na bud. Dam-i dar-i  
 khāban-i *Frédéric Shārl* du  
 mujassama-yi maral-i nār-i  
 khābida bāzā-yi majār bud.  
 Bisyar khub sakhta budand.  
 Randim. Az jāhā-yi khub gu-  
 zashā, raftim bi yak qasr-i  
 kuchik-i bisyar khushvazī,  
 ki mal-i Imperatūr ast. Bagh-  
 chahā-yi qashang va chashm-  
 andaz-i khubi bi rud khana-  
 yi 'azimi dāshā.

Ba'd raftim bi kalsaka-yi bukhār,  
 nishasta randim barāyi shahr.

drove to the residence of the  
 wife of *Frederick Charles*. She  
 was not at home. In front of  
 the avenue leading to the  
 gate of *Frederick Charles*,  
 there were two statues of  
 recumbent stags, on the top  
 of the railings, most beauti-  
 fully executed. We drove on,  
 and passed some charming  
 spots; among others a small  
 pavilion most beautifully si-  
 tuated, which belongs to  
 the Emperor. It has some  
 pretty gardens, and a char-  
 ming prospect over a large  
 river.

We then returned to the city  
 by train. On the route we

بین راه مردم بازی غریبی نر  
 آورده بودند چادر پوش  
 قلندری درست کرده و دور  
 چادر را کالسکه و اسب مقواتی  
 ساخته طفل مردم سوار آن  
 اسبها و کالسکه شده بودند  
 چادر متصل بسخت چرخ  
 مخنون کالسکه ها و اسبها و  
 آدمها دور میزدند خلاصه  
 وارد منزل شدیم

### بلغ وحش بولن

روز ششم شهر ربیع الثانی

بعد از نهار سفرای خارجه  
 آمدند حضور ایلچی فرانسه

Dar bein-i rah mardum bast-  
 yi gharibi daravurda budand:  
 Châdurpūsh-i qalandari du-  
 rust karda va dour-i châdur-  
 rā kalaska va asp-i muqavvāi  
 sakh̄ta, atfā'-i mardum savār-  
 i un asphā va kalaskah̄  
 shuda budand va châdur mut-  
 tasil bi su'at charkh mī-  
 khurd. Kalaskah̄ va asphā  
 va ādamhā ham dour mīsa-  
 dand. Khulāsa vārid-i mansil  
 shudim.

### Bāgh-i vahsh-i Berlin.

Rūz-i shishum-i shahr-i Rabi'  
 assānī.

Bā' d as nahār sufarā-yi khārija  
 amadand huzur. Ilchī-yi Fa-

remarked a singular pastime  
 which they had devised. The  
 top part of a round tent had  
 been pitched, and around the  
 tent there were pasteboard  
 carriages and horses, on  
 which people's children rode,  
 while the tent revolved with  
 speed, causing the carriages,  
 the horses, and their riders  
 to go round also.  
 Finally we reached home.

### The Zoological Gardens of Berlin.

The 6<sup>th</sup> of the month Rabi'  
 assānī.

After our breakfast the foreign  
 representatives came to an

*rānsa* nayamada bud; chun *Musyū Tyar* isti'fā karda, ikhtiyarnama na dāhta ast. Ba'd raftim bi utāq-i dīgar. Sufarā yak yak ahval-pursikardam. Ba'd *Prins Bismarck* amad; kheili bā u suhat shud. Ba'd *Mārshāl Rūn*, *vasir-i jang*, ba'd *Mārshāl Mulk* amada, qadri suhbat shud.

Barkhāsta, taghyr-ilibas dada, savār-i kalāska shuda, raftim bi *bāgh-i vaksh*. Imrūz ham rūz-i 'id-i Farangīan bud. Jamī'-yi ahl-i shahr dar ha-

نیامده بود چون مسیو طیار استعفا کرده اختیار نامه ندانسته است بعد رفتیم باطلای دیگر سفرا را یک بیک احوال پرسی کردیم بعد هرنس کیژمارک آمد خیلی با او صحبت شد بعد مارشال رون وزیر جنگ بعد مارشال ملک آمده قدری صحبت شد

پرخاسته تغییر لباس داده سوار کالسکه شده رفتیم بیابان وحش امروز هم روز عید فزنیکیان بود جمیع اهل شهر در حرکت بودند جمعیت

audience. The *French representative* had not come, because, *M. Thiers* having resigned, he had no credentials. We then went to another chamber, and spoke to each of the representatives, separately, enquiring after their health. Subsequently *Prince Bismarck* came, and conversed at some length. Next *Marshal Roon*, the War Minister came; and then *Marshal Moltke*, with whom we conversed a little.

After this, changing our (state) costume (for a private one), we entered our carriage and drove to the Zoological Gardens. Today also (Whit-Mon-

rakāt budand Jam'at-i ziyād,  
kalaska-yi bisyar dar rāh va  
tarafein-i rāh bud. Muzīkan  
ham dar baġh mizadand. Dar-  
yāchahā-yi ziyād va aqsam-i  
murghhā-yi ābi dar daryā-  
chahā bud.

زیاد کالسکه بسیار در راه و  
طرفین راه بودند موزیکان هم  
در باغ میزدند دریاچه‌های زیاد  
و اقسام مرغهای آبی در دریاچه‌ها  
بود

Bands were playing in the  
gardens. There were many  
ponds, and various species of  
aquatic fowl in the ponds.

Next we looked, one by one,  
at the beautiful large cages,  
in which the various kinds of  
beasts were kept apart. Diffe-  
rent *birds of prey*, such as  
*eagles*, and a pair of *condors*,  
which are a well-known bird  
of prey brought from the *New-  
World* (America).

Bād yak yak qafashā-yi bu-  
zurġ-i khub dida shud, ki  
har nou' heivanīra dar qafas-  
i 'alāhidda guzashta budand.  
Anvā'-i murghhā-yi shikārī,  
az qarāġūsh va kūdūr, ki  
murgh-i shikārī-yi ma'ruf-i  
buzurġ-st va az Yangī Duniyā  
miāvarand, yak juft az un

بعد یکیک قفسهای بزرگ خوب  
دیدند. شد که هر نوع حیوانی  
را در قفس علیحده گذاشته  
بودند انواع مرغهای شکاری  
از قراقوش و کوندور که مرغ  
شکاری معروف بزرگ‌رست و از  
پنکی دنیا میآورند یکجفت  
از آن بود حیوان غربی

است رنگ سیاه تیره دارد  
 بسیار مرغ مهربانی است اما  
 چه کمالش مثل قزاقش تیز  
 نیست از جنس لاش خور  
 است

دیگر اقسام درناهای افریق  
 و هند و یمنی دنیا و غیره  
 بود خیلی درشت تر و  
 خوشگل تر از درناهای متعارف  
 ایران انواع طیوریکه در عالم  
 یار میروند همه در آنجا موجود  
 بود بنوشتن نمیباید آنچه  
 اشکالی در کتابها دیده  
 بودم در اینجا زنده دیدم

بعد داخل دالان قفسهای

bud. Heivan-i gharibi-st.  
 Rang-i siyah tira dard. Bisyar  
 murgh-i mهربانی-st, amma  
 changal-ash misl-i qazaqush  
 tiz nist. Az jins-i lāshkhar  
 ast.

Digar aqsam-i durnāhā-yi  
*Afrīq* va *Hind* va *Yangi*  
*Dunyā* va gheira bud, kheir  
 durushtar va khushgiltar az  
 durnāhā-yi muta'arifi-yi Iran.  
 Anvā'-i tuyūrī, ki dar 'alam  
 bi ham mitasad, hama dar  
 unja moujud bud. Bi navish-  
 tan na miyad. Unchi ashkalī  
 dar kitābhā'dida budam, dar  
 Injā zinda didam.

Ba'd dakhil-i dalan-i qafas-ha-

It is a singular creature, of a  
 dusky black colour, and of great  
 ferocity; but its talons are not  
 as sharp as those of the eagle,  
 since it belongs to the class of  
*carrioneaters*.

There were various kinds of  
*cranes* from *Africa*, *India*,  
 the *New-World*, and other  
 parts; bigger and more beau-  
 tiful than the common cranes  
 of Persia. All the different  
 species of birds produced in  
 the whole world are there  
 collected together, so that it  
 is impossible to mention them  
 all. What we had formerly  
 seen portrayed in books, we  
 here saw living.

We then entered the corridor

of the *carnivorous quadrupeds*, — the beasts of prey. Here were wild beasts that cannot be imagined, *maned-lions* of Africa, — which I had not hitherto seen, save in books, — huge in bulk, terrible in appearance, with very thick black manes hanging down, their heads as large as those of elephants, or larger; with glaring eyes fearful to look on; with graceful bodies resembling velvet. The keeper held up a piece of flesh; the lion rose on his hind feet and seized the flesh. His stature was from three to four ells ( $10\frac{1}{2}$  feet to 14 feet). The flesh was placed on

yi *heivānāt-i dāranda* shudim. Anvā'-i *sabā'*, ki bi tasavvur na mīyad, bud: *shār-i yāldār-i Afrīq*, ki juz dar kitāb na dīda būdam, bisyar 'asīm al jussa va muhib, yāl-i *stāh-i bisyar zakhīm-i rīkhta*, sar-ash bi qadr-i *sar-i fil*, balki buzurgtar, *chasmhā-yi dārīda*, *kheili muhib*, *bandan-i khushgil* misl-i *makhmal*. Shirbān gusht buland kard. Buland mishud, gusht bigrad, sih *chahar zar' qadd-ash* bud. *Gushtharā rā-yi*

حيوانات درنده شديم  
سبح که بتصور نميآيد بود  
شير يال دار الفيل که جز  
در کتاب نديده بودم بسيار  
عظيم الجثه و مهيب يال  
سياه بسيار ضخيم و پخته  
سرس بقدر سه فيل بلکه بزرگتر  
چشمهای درنده خیلی مهيب  
بدان خوشگل مثل مخمل  
شیربان گوشت بلند کرد  
بلند میشد گوشت بکیر  
سه چهار ذرع قدش بود

کوشته را روی عرابه گذاشته  
 میکشیدند و میدادند  
 محلی که بدلان منظر دارد  
 خانه جلی حیوانات  
 است دری دارد از تخته ضخیم  
 که با زنجیر بلند میکنند آن  
 طرف در محلی کوشش  
 حیوانات است در آن که بلند  
 میکنند حیوان بآن سمت  
 میروند فوراً این در را انداخته  
 اطاق را تمیز میکنند زمین  
 اطاق را با تخته فرش کرده  
 اند بسیار تمیز احدی نمیتواند  
 نزدیک این حیوانات برود  
 کشت را از سوراخ پنجره  
 میدهند خلاصه مایل بولم

'arrāda guzashta mikashidand  
 va midādand.

Mahallr, ki bi dālan manzar  
 darad, khana khana jai hei-  
 vānat ast, darī darad az takh-  
 ta-yi zakhim, ki bā zanjir  
 buland mikunand. Untaraf-i  
 dar mahall-i gardish-i heivā-  
 nat ast. Darā ki buland mi-  
 kunand, heivān bi un samt  
 miravad; fouran in darā  
 andakhta, utqarā tamiz mi-  
 kunand. Zamīn-i utqarā bā  
 takhta farsh karda and bis-  
 yār tamiz. Ānādī na mīta-  
 vānad nazdik-i in heivānat  
 biravad. Gushtrā haru az  
 surakhi panjaraha midihand.

a truck, and so conveyed  
 from den to den and given  
 to the beasts.

The compartment which looks  
 out on this corridor, and is  
 subdivided to hold the diffe-  
 rent beasts, has a door of  
 stout timber that can be rai-  
 sed by a chain. The other  
 side of the door is where the  
 animals walk about. When  
 the door is raised, the beast  
 goes to that other side; the  
 door is then quickly lowered,  
 and the den is swept out.  
 The compartment is very  
 carefully floored with wood.  
 No one is allowed to go near  
 these creatures; and the flesh  
 is given to them through the



Khulasa mail budam, muddat-i tamasha-yi in shirra bikunam, valr az hujum-i mar-dum-i tamashahai mumkin na bud.

bars of their cages. I was extremely tempted to stay and observe this lion a long while; but through the thronging of the crowds of spectators, this was impos-sible.

Be'd chand *babr-i* biyar bu-zurg didam, az *bahræ-yi Hind* va *Afrîq*, du *palang-i sâh* ham dida ahud az *Afrîq*, ki kheir gharb u muhr budand. Shir-i mæda ham bud, ki chand *bacha-shr ha-munja* sâda, va *bachahæ-yash* busurg shuda budand.

I saw several enormous *tigers*, *African* and *Indian*; two *black leopards*, from Africa, very singular and terrific. There was a lioness whose cubs had been born and bred on the premises.

*Palang-i* sâd, *yæshæ-yi* mukhtalif, *kafûræ-yi* 'ajrb al khilqa-yi *Afrîq*, ki *sadæhæ-yi* gharb mikardand.

There were many *leopards*, various *chetahs*, strange-looking *hyaenas* from Africa that made curious noises

مدتی تماشای این شیر را  
بکنم ولی از هجوم مردم  
تلاشی ممکن نبود

بعد چند ببر بسیار بزرگ دیدم  
از ببرهای هند و افریقا دو  
پلنگ سیاه هم دیده شد از  
افریقا که خیلی غریب و  
مهیّب بودند شیرماده هم  
بود که چند بچه شیر  
هاجا زائیده و بچه هایش  
بزرگ شده بودند

پلنگ زیاد بزرگ های مختلف  
کفتارهای عجیب الخلقه  
افریقا که صدهای غریب  
میکردند

Khulasa qafashā-yi muta'ad-  
did didm, ki dar har yak  
anvā'-i heivānat bud. Mei-  
munhā-yimukhtalifvagheira.  
Du *fil* bud, yak bisyar bu-  
surg, ki az *Hind* āvurda  
budand, digari az *Afriqā*.  
*Fil-i Afriq* bisyar tafavut  
bā *fil-i Hind* dāsh, gushha-  
yash kheili buzurgtar va  
pahntar bud.

Sih *zarrāfa* bud. *Zabr* ham  
bud, ki *gūr-i-asp* ast. Badan-  
ash khatt khatt va bisyar  
maqbūl ast. *Bizān* bud, ki  
*gāv-i mīsh-i vahshī-yi Afriq*  
va *Yangi Donyā-st*; muta'-  
addid budand buzurg u ku-  
chik. *Gāv-i mīsh-i Tibbat*  
bud; az atrāf-ash unqadr

خلاصه قفسهای متعدد دیدیم  
که در هر یک انواع حیوانات بود  
میبزنیهای مختلف و غیره دو  
فیل بود یکی بسیار بزرگ که  
از هند آورده بودند دیگری  
از افریقا فیل افریقا بسیار  
تفاوت با فیل هند داشت  
کوشهای خیلی بزرگتر و بهتر  
تر بود

سه طرأفه بود زبر هم بود که  
کور اسپ است بدنش خط  
خط و بسیار مقبل است  
بیمزون بود که کامیش  
وحشی افریقا وینکی دنیاست  
متعدد بودند بزرگ و کوچک  
کامیش تنب بود از اطرافش  
آنقدر پشم آویخته بود که

In short, I saw numerous ca-  
ges, in each of which were  
various animals many kinds  
of monkeys, and the like.  
There were two *elephants*;  
one very large, that had been  
brought from *India*; the other  
from *Africa*. The *African*  
*elephant* differs much from  
that of *India*, its ears being  
much broader and larger.

There were three *giraffes*, and  
a *zebra*, i. e., a *wild horse*, the  
body of which is in stripes,  
and very beautiful. Also many  
*bisons*, the *wild buffaloes* of  
*Africa* and the *New-World*;  
there were many, large and  
small; *buffaloes* (yaks?) of *Ti-  
bet*, from the sides of which so

که بزیمین میکشید بسیار  
مهیب بود

لأما که حیوانی است ملین شتر  
و گاو و ارغلی و بز کوهی و غیره و  
بسیار تند میدوید توی  
بلغچهای وسیع بود دورش  
معجز انواع ارغلی و بز کوهی  
و آهو بود از هند و افریق  
مثلاً ارغلی دیده شد بقدر  
اسب باشاخواهی بلند ضخیم  
تیز که هیچ شبهه‌ای به  
ارغلیهای ایران نداشت انواع  
خوک و کراز حیوانات عجیب  
دیگر هم آنقدر در آنجا بود  
که بحسب نمی آید هر نوع

pashm avikhta bud, ki bi  
zamīn mikashid; bisyar mu-  
hib bud.

*Lāmā*, ki heivānī-st mābein-i  
*shutur*, va *gāv*, va *argālī*, va  
*buz-i kūhī*, va gheira va bis-  
yar tund midavid, tuyi bagh-  
chah-yi vaaf bud, dour ash  
ma'jar. Anvā'-i *argālī* va  
*buz-i kūhī* va *āhū* bud az  
*Hind* va *Afrīq*, masalan  
argālī dīda shud bi qadr-i  
asp, bā shakhsh-yi buland-i  
zakhm-i tiz, ki hich shab-  
hati bi argālīhā-yi Irān na  
dāsh. Anvā'-i *khūg* u *gurāz*,  
heivānāt-i 'ajrb-i digar ham  
unqadr dar un jā bud, ki bi  
hisāb na mīyad. Har nou'-i

much wool hung as to trail  
on the ground; they looked  
very ferocious.

*Llamas*, an animal between the  
*camel*, *ox*, *argali*, *ibex*, and  
other species, and which runs  
very fast, were kept in spa-  
cious gardens enclosed with  
railings. There were *argalis*,  
*ibexes*, and *antelopes*, from  
*India* and *Africa*; for in-  
stance, there was one argali  
as big as a horse, with long,  
straight, sharp horns, having  
no resemblance to the argali  
of Persia. Also various kinds  
of *swine* and *wild boars*;  
curious animals, too, of other  
species, and in such varieties,  
were collected in that place

حیوانی که در هر اقلیمی بوده  
در آنجا جمع نموده اند در  
کمال نظافت و پاکیزگی  
خوراک هر یک را میدهند

انواع طوطیها و طاووسها و  
قزاقاولهای طلائی استرالیا که  
بسیار قشنگ بود انواع مرغهای  
خوش رنگ در قفسی بسیار  
بزرگ مشغول پرواز و بازی  
بودند

خلاصه اسم رئیس این بـغ  
وحش که مرن فاضل علی  
است حکیم بودینوس است

heivānī, ki dar har iqlīmī  
buda, dar un jā jam' namūda  
and, dar kamāl-i nazāfat u  
pākizagī khurāk-i har yakrā  
mīdihand.

Anvā'-i tūtāhā va tāūs-hā va  
qarāqūl-hā-yi tilāi-yi Ustrā-  
lāū, ki bisyar qashang bud,  
anvā'-i murghhā-yi khush-  
rang dar qafas-i bisyar bu-  
zurg mashghul-i parvāz u  
bāzī būdand.

Khulāsa ism-i rais-i 'in bāgh-i  
vash, ki mard-i fūzil-i 'ali-  
mi-st, Hukīm Būdīnus ast.

as cannot be computed. All  
sorts of animals, wherever  
they may naturally exist,  
have been there brought to-  
gether, and are there fed with  
all care and cleanliness.

Various parrots, peacocks,  
golden pheasants of Australia,  
that are very pretty, were  
there; also many kinds of  
birds with magnificent plu-  
mage were flying about and  
disporting in large cages.

The name of the director of  
these Zoological Gardens is  
Doctor Bodinus, a learned and  
distinguished man.

دیدن کارخانه کروپ

یکساعت بغروب مانده رسیدیم  
بکارخانه کروپ مسیو لروب  
خودش سر راه آهن آمده بود  
شخص پیر بلندقد لاغری است  
تمام این کارخانه هارا خودش  
ساخته است توپ کل دول را  
از اینجا میدهد انواع توپها  
از توپ بزرگ قلعه و توپ  
کشتی و توپ جنگ صحرائی  
همه اینجا ساخته میشود

دستگاه و کارخانههای بخار  
مثل یک شهر عظیمی است

*Dīdan-i kārkhāna-yi Krūp.*

Yak sâ'at bi ghurūb munda-  
rasīdm bi *kārkhāna-yi Krūp.*  
*Musyū Krūp* khud-ash sar-  
i rah-i āhan amada būd.  
Shakhs-i pīr-i bulandqadd-i  
laghirī-st. Tamām-i in kār-  
khanahā-ra khudash sākhta  
ast. *Tūp-i* kull-i duvalrā az  
injā mīdīhad. 'Anvæ-i tūphā  
az *tūp-i buzurg-i qal'a* va  
*tūp-i kashī* va *tūp-i jang-i*  
*sahrāi* hama injā sākhta mī-  
shavad.

*Dastgāh va kārkhānāhā-yi*  
*bukhūr* mīsl-i yak shahr-i

*A visit to Krupp's works.*

At an hour to sunset we ar-  
rived at the *works of M. Krupp*, who came himself to  
the railway (to meet us). He  
is a tall, thin old man. He  
has himself, in a certain space  
of time, created the whole of  
these works and from this  
place he supplies cannon for  
all governments. Guns of  
every description, such as  
large cannon for *forts*, can-  
non for *ships*, and cannon for  
*field use in campaigns*, are  
all manufactured here.

His *plant* and steam works  
resemble a mighty city. He

azimi-st. Punadah hazar  
 'amala dārad, ki bi jihat-i  
 hama khāna va nishman  
 sakhta va muzd u kharj mi-  
 dihad. Ba'd az vaz'-i ma-  
 khārij-i sūlā shish-sad hazar  
 tūmān naghd madākhil-i  
 khud-i ust.

Khulāsa bi kārkhāna-yi cha-  
 kush-i bukhār raftim. Cha-  
 kushā-yi gharibi-st, misl-i  
 kuh. Bā zūr-i bukhār bi an-  
 gara-yi tūp mikhurad. Bi har  
 tarkib, ki bikhāhand, unā  
 durust mikonand. Vakhtri ki  
 chakush bi tūp mikhurd, za-  
 min-i kārkhāna sadā mīkard  
 va mīlarzīd. Chizi gharibi-st.

employs 15,000 workmen, for  
 the whole of whom he has  
 erected houses and lodgings,  
 paying them salaries and wa-  
 ges. After deducting his ex-  
 penditure, his own yearly  
 income amounts to 600,000  
 tūmāns.

We went to the shop of the  
 steam hammers. They are  
 wonderful hammers, like moun-  
 tains; and worked by steam,  
 are used for forging cannons.  
 They make these of any pat-  
 tern they desire. When the  
 hammer strikes the gun, the  
 floor of the workshop groans  
 and trembles. It was a mar-  
 vellous thing.

پانزده هزار عمله دارد که  
 بجهت همه خانه و نشیمن  
 ساخته و مزد و خرج میدهند  
 بعد از وضع مخارج سالی  
 ششصد هزار تومان نقد  
 مداخل خود اوست

خلاصه به کارخانه چکش  
 بخار، قتیتم چکشهای غربی  
 است مثل کوه با زور  
 بخار بانشکارتوپ میخورند  
 بهر ترکیب که بخواهند آنرا  
 درست میکنند و قتیتم که چکش  
 به توپ میخورند زمین کارخانه  
 صدا میکند و میلرزید چیز  
 غربی است

چشمه کارخانه را کشته بعضی  
توپهای بزرگ و کوچکی را  
انداختند بعد رفتیم بخانه  
که معین کرده بودند آنجا شام  
خوردیم شام خوبی دادند  
درختی در نازانجستان خانه  
دیدم شد که بوی آن دو  
نوع و نیم طول و نیم عرض  
داشت

چکش بخار باوجود فاصله  
زیاد باین اطاق زمین آنجا  
مثل هنگام زلزله بحرکت  
میاورد

یک توپ تعبیر شش پوند  
بسیار اعلی مسبو کرویپ با

Hama-yi karkhānā gashā,  
ba'zī tūphā-yi buzurg va ku-  
chikrā andākhtand, ba'd raftim  
bi khāna, ki mu'eyyan kardā  
budand. Unja shām khurdim.  
Sham-i khubrī dadand. Di-  
rakhīdārnāranjistān-i khāna  
dīda shud, ki barg-i un du  
zar' u nīm tul va nīm zar'  
'arz dāsht.

Chakush-i bukhār ba vujud-i  
fāsila-yī ziyād bi in utāq,  
zamin-i anjara misl-i hangām-  
i zalzala bi harakat mi'avurd.

Yak tūp-i takpur-i shish pound-  
i bisyar a'la Musyū Krūp ba

We went all over the works,  
and they turned out some  
large and some small cannon.  
We then went to a house  
which he had prepared, and  
there we dined. He gave us  
an excellent dinner. In the  
conservatory of this house  
we saw a tree, the leaves of  
which were two ells (seven  
feet) long, and half an ell  
(twenty-one inches) wide.

The steam-hammers, in spite  
of their great distance from  
this room, made the earth  
shake here as though there  
had been an earthquake.

M. Krupp made us a present  
of a most magnificent breech-

loading six-pound cannon,  
with all its appliances.

*Description of the Rhine.*

We next reached *Coblenz*. The train stopped; the Governor of the place, with others, came to an audience. The guns of the fortress fired a salute. It is a large place. We crossed the *Rhine* river by a bridge, the river being narrow, with hills on either side. The bank of the river is all villages, towns, vineyards cherry-trees, and the like. The cherries were ripe and the trees laden with fruit. Each vine was bound to a

tamām-i asbāb bi mā pīsh-  
kaash kard.

*Beyān-i rudkhāna-yi Rān.*

Bi shahr-i *Kūblans* rasīdim. *Kalaska* istada hākīm-i unjā va gheira bi huzūr āmadand. az qal'a-yi unjā tūp andākhtand. Shahr-i buzurgī-st. Az pul-i rudkhāna-yi *Rān* guzashtim. Injā rūd-i *Rān* kam 'arz mīshavad, va taftein-i un kuh ast. Kanar-i rudkhāna hama diḥ va qasaba va zarf'at-i angūr va dirakht-i gilas va gheira bud. Gilashā ham rasīda va purbar bud. Har takrā bi yak chub qutur

تمام اسباب بها پیشکش کرد

بیان رودخانه رن

بشهر کوبلنس رسیدیم کالسکه  
ایستاده حاکم آجا و غیره  
بمحور آمدند از قلعه آجا  
توپ انداختند شهر بزرگ است  
از پل رودخانه رن گذشتیم  
اینجا رود رن کم عرض میشود  
و طرفین آن کوه است کنار  
رودخانه همه ده و قصبه و  
زراعت انگور و درخت نیلاس  
و غیره بود کیلاسا هم رسید  
و پربار بود هرتاک را بیک  
چوب قطور بسته اند تمام



کوه و زمین تاجکستان است شراب مشهور دن از همین انگورها عمل میاید	besta and. Tamam-i kuh va zamin takistan ast. <i>Sharāb-i</i> mashhur-i <i>Ran</i> az hamin an- gurha 'amal miyad.
طرفین رودخانه راه آهن و متصل کالسکه بخار در حرکت است راه کالسکه عراده و پیاده و ام است خیلی پاکیزه و تمیز تمام زمین گلستان است و همه کوهها و صحراها انگر درخت میوه و باغچههای کلکاری و خیلان و بنادک مسافت شهر و قصبه است آدم حیرت میکند و از تماشا سیر نمیشود	Tarafein-i rûdkhâna râh-i ahân va muttasil kâlaska-yi bukhar dar harakat ast. Râh- i kâlaska-yi 'arrâda va pia- daron ham ast, kheili pakîza va tamîz. Tamam-i zamin gu- listân ast, va hama kuhha va sahrâha angûr va dirakht- i mîva va baghehahâ-yi gul- kârî va khîlân, va bi andak masâfat shahr va qasaba ast. Adam heirat mikunad va az tamasha sir na mishavad.
تکتک قصرهای خوب و	Taktak qasra-yi khub va

stout stake. The whole hill-side and the plain is one continuous vineyard, the famous *Rhein-wein* being produced from these very vines. On either side of the river there is a railway, and trains run continually. There are also roads for carriages, wag-gons, and pedestrians, well made and kept. The whole region is a garden. All the mountains and plains are grape-vines, fruit-trees, flower-gardens, and avenues; with towns and cities at frequent intervals. One wonders, and is never tired with admiring.

Every now and then a beauti-

کوشکهای بزرگ و کوچک از  
روی سلیقه با کمال تشنگی  
در کنار رودخانه و بالای کوهها  
که مشرف بر رودخانه است  
ساخته اند مثل بهشت  
بعضی آثار قلعه خرابهای  
قدیم در کوهها و کنار رودخانه  
دیدم شد تردد کالسکه های  
بخار و عبات و سبزها و  
کلهای طبیعی و مصنوعی آنم  
را والد میکرد تا چند فرسنگ  
راه شبیه بود بابل و در خاک  
کیلان و رودخانه سفید رود

kushkha-yi buzurg u kuchik  
az ru-yi salqa ba kamal-i  
qashangi dar kanar-i rudkha-  
na va balâ-yi kuhha, ki  
mushrif bi rudkhana ast,  
sukhta and, misl-i bihisht.  
Ba'zi asar-i qal'a, kharabaha-  
yi qadim dar kuhha va kanar-  
i rudkhana dida shud. Ta-  
raddud-i kalaskaha-yi bukhâr  
va 'imârat va sabzaha va  
gulha-yi tab'î va masnu'î  
adamrâ vâlih mikard; ta  
chand farsang rah shabih bud  
bi avval-i vurud-i khak-i  
Gilan va rudkhana-yi Safid-  
rud.

ful solitary pavilion, with  
large and small summer-hou-  
ses, in the best taste and of  
the most graceful forms, are  
seen erected on the hills  
overlooking the stream, like  
a paradise. We also noticed  
some ruins of old castles on  
the mountains and on the  
river bank. The passing of  
the trains, the buildings,  
the verdure and flowers, both  
natural or artificial, put one  
beside one's self. For several  
leagues our road was (through  
a country) similar to that  
seen on first arriving in the  
land of Gilan and by the  
river Safid-rud.

بعضی اوقات راه کالسکهء ما از روی پشت بام خانها و کوچههای دهات میگذشت خلاصه بتعریف نمی آید	Ba'zi ouqat rah-i kâsaka-yi ma az ru-yi puaht-i bâm-i khanah va kuchaha-yi dihat miguzasht. khulâsa bi ta'rif na miyâd.	Sometimes our trains passed over the tops of the roofs of houses in streets of villages. In short, it was indescribable.
سرحد آلمان و بلجیک	<i>Sarhadd-i Almân u Baljik.</i>	<i>The frontier of Germany and Belgium.</i>
قداری که رفتیم بروی خانه کوچی رسیدیم پل کوچکی هم داشت سر حد بلجیک و آلمان کویا همین روی خانه است اما خداوند عالم قدر طوایف و مسالک را چگونه از هم سوا کرده که عقل حیران است در آن واحد یکبار آنم زبان مذهب وضع خاک آب کوه زمین تغییر کرد که هیچ	Qadri ki raftim bi rûdkhana- yi kuchiki rastidm. Pul-i ku- chiki ham dasht. <i>Sarhadd-i Baljik</i> va <i>Almân</i> guya hamin rûdkhana ast. Amma khuda- vandi 'Alam-i Qadir tavâf u mamâlikra chigûna az ham siva karda, ki 'aql heirân ast! Dar an-i vâhid yakbara âdam, zabân, mazhab, var', khak, âb, kuh, zamin taghyir kard, ki hich shabahati bi	We went on, and shortly reached a small stream with a little bridge over it, which appears to form the frontier between <i>Germany</i> and <i>Belgium</i> . But what a difference has the All-Wise and Almighty Crea- tor placed between the two nations and the two coun- tries! Man's mind is lost in amazement thereat. In one moment a total change came

شباهتی به آلمان نداشت  
 کوهها قدری بلند تر و پر  
 جنگل هوا سرنتر زبان همه  
 فرانسه مرمناش فقیرتر وضع  
 و لباس قشور و محلی بلور  
 تغییر کرد و جمیع اهل بلجیک  
 زبان فرانسه حرف میزنند  
 زبانی هم خودشان ملیحه  
 دارند مذهبشان اغلب کاتولیک  
 است

Alman na dasht. kuhha qadri  
 bulandtar va pur jangal, hava  
 sardtar, saban hama faransa,  
 marduman-ash faqirtar, va  
 u libas-i qushun va makhluq  
 bil-marra taghyir kard; va  
 jamf-i ahl-i Baljik zaban-i  
 faransa harf mizanand. Za-  
 bani ham khud-i-shan 'ala-  
 hidda darand. Mazhab-i-shan  
 aghlab katolik ast.

over the people, the lan-  
 guage, the religion, the ap-  
 pearance of the land and  
 water, mountains, and plains;  
 — all were different, nothing  
 here resembling what is in  
 Germany. The hills are some-  
 what higher and more woo-  
 ded, the air is colder, all  
 speak French, the people are  
 somewhat poorer, the style  
 and costume of soldier and  
 civilian utterly different. The  
 whole population of Belgium  
 speak French, though they  
 have a special dialect of their  
 own; they are chiefly of the  
 Catholic religion.

در وضع آلمان

در آلمان زن‌ها خیلی مشغول کار  
و زحمت هستند بخصوص در  
امر زراعت و باغبانی خیلی  
بیشتر از مردمانشان کار  
میکنند

کوش اسب‌های کالسکه و غیره  
را در آلمان با ماهوت قهرمز  
و خیمه میپوشانند که از مکس  
محفوظ باشد

در برلین و سایر شهرها اطفال  
کوچک کولبار سربازی بدوش  
بسته توی کولجا می‌دوند  
و شیپور می‌زنند که از طفلیت

*Dar vaṣṣ-i Almān.*

Der Almān zenhā kheilī mash-  
ghul-i kār u zahmat hastand;  
bi khusūs dar amr-i zarʿat  
va bāghbāni kheilī bishtar  
az mardumān-i shān kār mi-  
kunand.

Guṣh-i asphā-yi kalaska va  
gheirarā dar Almān bā mah-  
hut-i qirmiz va gheira mi-  
pushanand, ki az maks  
mahfuz bashad.

Dar Berlin va sair-i shahrha  
atfal-i kuchik kulabar-i sar-  
bazi bi dush basta tuyi ku-  
chaha midavand va sheipur  
mizanand, ki az tufulyat

*Remarks about Germany.*

In Germany the women are  
very hard-working; especially  
at agriculture and in gard-  
ening they do much more  
than their husbands.

The-sears of the carriage-hor-  
ses, and others, are covered  
over with red and other co-  
loured cloths, as a protection  
against the flies.

In Berlin, and in other towns,  
the little boys fasten sol-  
diers' knapsacks on to their  
backs, run about the streets,  
and play on fifes. So that  
they thus, from infancy

آنها را عادت بلشکری میدهند

سنگ فرش کوچه‌ها بسیار خوب  
میکنند سنگها مربع کوچک  
پایه کار میگذارد خیلی خوب  
به هم وصل میکنند

آجرهای فنکستان مثل آجرهای  
ایران مربع و بزرگ نیست  
بلکه ترکیب آجر تراش طهران  
است

در وضع بلایک

مملکت بلایک بسیار آزاد و  
رق و فتق اموات با مجلس  
پارلمنت است که وکلا آنجا

unhara 'adat bi lashgari mi-  
dihand.

*Sangfarsh-i kūchahārū* bisyār  
khub mikunand. Sangharā  
murabba', kūchik burda,  
kar miguzarand, kheilr khub  
bi ham vasl mikunand.

*Ajūrhā-yi Fīrangistān* misl-i  
ajūrhā-yi Irān murabba' va  
buzurg nist; balki tarkīb-i  
ajūr-i tarāsh-i Tahrān ast.

*Dar vaz'-i Baljīk.*

Mamlakat-i Baljīk bisyar azād,  
va ratq u fatq-i umūrāt be  
*majlis-i Pārlamant* ast, ki  
vākala unjā jam' shuda hukm

upwards, learn to be soldiers.

They pave their streets with  
stone most artistically. They  
use stones cut into small  
squares, and join them to-  
gether very closely.

The bricks of *Fīrangistān* are  
not like those of Persia, large  
and square, but are of the  
shape of the cut bricks of  
*Tehrān*.

*Remarks about Belgium.*

The kingdom of Belgium is  
very free, the ordering of all  
matters being in the hands  
of the Parliament, where the

جمع شد، حکم میکنند  
مجلس پارلمانته عارتی علی و  
در شهر است حال م باز بود  
و کلا جمع بودند

روزنامه نویسان این ولایت  
بسیار آزاد هستند هرچه  
بنویسند از هیچکس باز  
ندارند

جمعیت بروکسل قریب یکصد  
و هفتاد و دو هزار نفر است  
جمعیت کل ده کور کسری  
است مالیات قریب سی و هفت

mikunand. Majlis-i Parlāmant  
'imarat-i 'alī va dar shahr  
ast. Hāl ham bāz bud. Vu-  
kalā jam' budand.

*Ruznāmanavīsān-i in vilāyat*  
bisyar āzād hastand. Har chi  
binavīsand, az hich kas bāz  
na dārand.

Jam'iat-i Bruksal qarīb-i yak-  
sad u haftad u du hazār nafar  
ast. Jam'iat-i kull dah kurūr-  
kasri-st; māliyat qarīb-i si  
u haft kurūr; qushūn dar

Deputies meet together and  
make laws. The Parliament  
House is a sumptuous edifice,  
and is in the city. It was in  
active session (when we arri-  
ved), the members being as-  
sembled.

The editors of the news-pa-  
pers in this country are ex-  
tremely free. Whatever they  
may write, they are in fear  
of no one.

The population of Brussels is  
of about a hundred and se-  
venty two thousand souls;  
that of all Belgium, ten cro-  
res and a fraction (five mil-  
lions). Its income is about  
thirty-seven crores, its army

کردن قشون در وقت جنگ  
صد هزار نفر

سابقاً تمام این مملکت تابع  
هولاند بوده است چهل و دو  
سال قبل از این دولتین  
انگلیس و فرانسه و غیره جمع  
شده از آن دولت موضوع  
کرده به لیوپولد اول که  
داعی پادشاه انگلیس بوده  
داده اورا پادشاه کردند

سفر از بلژیک به انگلیس

صبح زود با کسالت بیخوابی  
شب برخاسته بتعجیل رخت  
پوشیدم بسیار سرد بود اهل

vakht-i jang sad hazār na-  
far.

Sābīqan tamām-i in mamlakat  
tābi'-i Hulānd būda ast. Chi-  
hil u du sāl qabl az in, dou-  
latein-i Inglis va Farānsa  
va gheira jam' shuda, az un  
doulāt mouzu' karda, bi  
Lūpōld-i Aaval, ki dā'f-yi  
padishah-i Inglis būda, dāda,  
urā padishah kardand.

Safar az Baljik bi Inglis.

Subh-i zud ba kasālat-i bi-  
khabr-yi shab barkhasta bi  
ta'jil rakht pushdam. Biyār  
sard būd. ahl-i shahr ham

in time of war, one hundred  
thousand.

Formerly, the whole of this  
country was subject to Hol-  
land, but forty-two years ago,  
the kingdoms of England and  
France, with others, com-  
bined and separated it from  
that State, giving it to Leo-  
pold I, the maternal uncle  
of the Sovereign of England,  
and making him King.

*Journey from Belgium to  
England.*

In the morning we arose ear-  
lier than usual, thoroughly  
worn out with a sleepless  
night, and hastily dressed.



شهر م هنوز خواب بودند  
 یکفوج با موریکلن آمده پای  
 عمارت صف کشیدند سوار  
 م بود پادشاه آمدند بکالسکه  
 نشسته از کوچهها و خیابانها  
 گذشتند رسیدیم بکاروان  
 کالسکه های پیروی حاضر  
 بود فوج سوار با موریکلن  
 وخیره بودند با پادشاه وناح  
 کرده بکالسکه نشسته اندیم

hanuz khāb budand. Yak  
 fuj ba muzikan amada, pa-  
 yi 'imarat saff kashidand;  
 savara ham bud. Padishah  
 amadand. bi kalaska nishasta,  
 az kuchahā va khirābahā  
 guzashta, rasidim bi gar.  
 Haman kalaskahā-yi pari-  
 ruzi hazir bud. Fouj-i sarbāz  
 ba muzikan va gheira budand.  
 ba padishah vidad karda bi  
 kalaska nishasta randim.

It was very cold. The inhabitants of the city were still asleep. A battalion of infantry, with their band, arrived and were drawn up in front of the palace. There were also some cavalry. The King came. We took our seats in a carriage, drove through streets and avenues, and arrived at the railway station. The same train was there in readiness which we had used two days previously. A battalion of infantry, with band, was drawn up; others were also there. We said adieu to the King, took our seat and left.

از ملکت فلاندر عبور شد

Az mamlikat-i Flandar 'ubur

We traversed the Flemish pro-

همه جا جلگه آبادی سبز  
چمن بلخ و گل است اینجا  
بزرگان فلانکی که هولاند باشد  
حرف میزنند خلاصه رسیدیم  
به بندر اوستاند تجارتگاه  
معتبری است کشتیهای زیاد  
بود شهر آبادی است از  
تروکسل تا اینجا سه ساعت  
کمتر راه بود کالسکه بخار  
امروز خیلی تند میوفت

مسئورین بلژیک مرخص شده  
حاکم و کار کداران اوستان  
به حضور آمده نطق زیادی  
کردند بعد پیاده شده از  
اسکله داخل کشتی اعلاحضرت

shud. Hama ja julga, abadi,  
sabza, chaman, bagh u gul  
ast. Inja bi zabani Flamangi,  
ki Huland bashed, harf miza-  
nand. khulasa rasidim bi  
bandari Ustond. tijaratgah-i  
mu'tabari-st. kashtiha-yi zad  
bud, shahr-i abadi-st. Az  
Brüksal ta Inja si sa'at kamtar  
rah bud. kalsaka-yi bukhar  
imruz kheili tund miraft.

Ma'murin-i Baljik murakhkhas  
shuda, hakim va karguzaran-  
i Ustan bi huzur amada nutq-  
i ziadi kardand. Ba'd piada  
shuda az askala dakhil-i  
kashti-yi a'lahazrat-i padi.

vinces, where all was a flat  
plain, populous, green, grassy,  
full of gardens and flowers.  
In these parts the people speak  
Flemish; i. e., Dutch. We at  
length arrived at the sea-port  
town of *Ostend* — an impor-  
tant commercial town, where  
we found many ships. It is a  
flourishing place. We perfor-  
med the distance from *Brus-  
sels* in less than three hours,  
as the train travelled at great  
speed today.

The Belgian officials took their  
leave, and the Governor, with  
the functionaries of *Ostend* had  
an audience. They delivered  
very long speeches. We then  
alighted and passed from the

پادشاه انگلیس شدیم که  
موسوم به وینچلانت است  
لارنسون صاحب وانگلیسهائی  
که همراه ما بودند معرفی و  
راهنمائی میکردند

امیرال معبر کشتی های انگلیس  
که موسوم به کلنترک است  
و بسیاحت جزایر قطب شمالی  
چندین دفعه رفته و مرد  
معروفی است استقبال آمده  
در کشتی بود صاحبمصابان  
دیگر بحری هم زیاد بودند

رفتیم باطاق مخصوص خودمان  
نشستیم کشتی بسیار تندرو

*shāh-i Ingīs* shudim, ki  
mousum bi "*Vinglant*" ast.  
*Lārensūn sāhib* va Ingīsehāi-  
ki hamrah-i mā budand,  
mu'arrafi va rahnamāyi mā  
kardand.

*Amīrāl-i mu'tabar-i kashthā-*  
*yi Ingīs*, ki mousum bi  
"*M' Clintock*" ast, bi sirhat-  
i jazayir-i qutb-i shamālī  
chandīn daf'a rafta va mard-  
i ma'rūfi-st. Istiqbāl amada  
dar kashrī bud. Sahibmansa-  
ban-i digar-i bahrī ham ziyād  
budand.

Raftim bi utāq-i mahsus-i  
khud-i-mān, nishastim. Kash-

wharf on board the ship of  
*Her Most Exalted Majesty*  
*the Sovereign of England*,  
which was named the "*Vigilant*".  
*Mr Rawlinson* and the  
Englishmen who accompanied-  
us led the way and performed  
the presentations.

The distinguished *Admiral* of  
the English ships who is  
named *M' Clintock*, has several  
times gone on Voyages to  
the islands of the North Pole,  
and enjoys a great reputation.  
He had come to meet us and  
was in the ship. There were  
also a great number of naval  
officers besides.

We went to the cabin specially  
designated for our use, and

خوبی است صدر اعظم با  
 عمله جات و بعضی دیگر در  
 کشتی ما و شاهزادگان و  
 سائین در دو کشتی دیگر که  
 مثل همین کشتی بود بودند  
 خیلی منتظر شدیم تا بارها را  
 آوردند و همراهان جابجا  
 شدند من بواسطه کسالت  
 باطابق پائین رفته قدری  
 استراحت کرده بعد آمدن بالا  
 روی میز ما میوههای خوب  
 بود فلوی بسیار اعلی انکس  
 سفید و سیاه بسیار معطر  
 خوب میوه موز که چیز  
 بسیار خوبی است خربزه  
 کوچک م بود بسیار شیرین  
 این میوه را کلا در کرخانه

ti-yi bisyar tundrou-i khubr-  
 st. *Sadr a'sam* ba 'amalajst  
 va ba'xi digar dar kashti-yi  
 me va shahzadagan va sairin  
 dar du kashti-yi digar, ki  
 miel-i hamin kashti bud, bu-  
 dand. Kheili muntazir shudim  
 ta barhara avurdand va ham-  
 rahan ja-bi-ja shudand. Man  
 bi vasita-yi kasalat bi utaq-i  
 pain rafia, qadri istirahat  
 karda, ba'd amadam balx  
 Ruyi miz-i me mivaha-yi  
 khub bud: hulu-yi bisyar  
 a'la, angur-i safid u siyah-  
 bisyar mu'attar-i khub, miva-  
 yi mouz, ki chiz-i bisyar  
 khubr-st. Kharbuza-yi kuchik  
 ham bud, bisyar shirin. In  
 mivahara kulan dar garm-

there seated ourselves. The  
 ship is very handsome and of  
 great speed. *The Grand-Visir*,  
 with our personal attendants,  
 and a few others, were in our  
 ship, the princes, and the  
 remainder, were in two other  
 vessels similar to her. We  
 waited a considerable time  
 for the baggage to be brought,  
 and our travelling companions  
 to take their places. On ac-  
 count of my drowsiness, I  
 myself went below and took  
 a little repose; after which I  
 went up again. On the table  
 I found some fine fruit, —  
 excellent peaches, white and  
 black grapes of exquisite  
 aroma, some banana fruits, —

عمل میآورند و قیمت آنها  
بسیار گران است مثلاً  
یکخوشه انگور را بدو هزار  
دینار میدهند و قس علی هذا

خلاصه راندم نهارق خوریم  
همراهم را نهار خوبی داده  
ببند  
از بندر اوستاند الی دیور که  
اول خالاک انکلیس است  
پنج ساعت راه است و این  
درهای مانعش به طوفان و

khāna 'amal mīāvarand va  
qīmat-i unha biyār girān  
ast, masalan: yak khusha-yi  
angūr rā bi du hazār dīnār  
mīdahand, va qiss 'alā hūzī.

khulasa rāndīm, nahārī khur-  
dīm. hamrāhanrā nahār-i  
khubrī dāda budand.

Az bandar-i Ustānd ilā Dīvar,  
ki avval i khāk-i Inglīs ast,  
panjasā'at rēh ast va īn Daryā-  
yi Mānsāh bi tufān va moūj-i  
ziād ma'rūf ast, ammā, al

which are very nice. There was also a small melon, — very sweet. These fruits are all raised in hothouses, and the price of them is very high. For instance, they sell a single bunch of grapes for two thousand (Persian mites about twenty pence English); from whence the rest may be inferred.

Well, we sailed on, and we had our luncheon. They gave our suite an excellent meal.

From the port of *Ostend* to *Dover*, — the first place on the coast of England, — it takes five hours to cross; and the sea of the *British Chan-*

nel is much noted for its storms and roughness. But, thanks be to God Most High, — the sea was very calm like the palm of one's hand, so that no one was incommoded. It was like a trip on a river. Behind us followed three ships, while two large ironclad ships of war accompanied us, to show us honour, the one to our right, the other to our left. Occasionally they fired guns. When we had advanced a certain distance, there appeared another ship, with two turrets, and each turret with two guns; which turrets they

hamdū l'Illāhi. ta'ālā, daryā bisyār āram miš-i kaf-i dast bud. Ahvāl-i ahadī bar ham na khurd, miš-i sukhat-i rū-yi rūdkhāna bud. Az 'aqab-i sar-i mā ai kashti bi radif miāmad. Du kashti-yi buzurg-i jangī-yi zarapūsh, ham yakī dast-i rast-i mā, digari dast-i chap barāyi ihtirām miāmad, gāhi tūp miāndakhtand. qadri ki raftim, kashti-yi digari āmad, ki du burj va dar har burji du tūp dāshat. Burj-rā bi har taraf ki mi-khāstand mi-gardāndand. In

موج زیاد معروف است اما  
لحمد لله تعالى دیرا بسیار آرام  
مثل کف دست بود احوال  
احدی بر من نخورد مثل سیاحت  
روی رودخانه بود از عقب  
سر ما سه کشتی برزید  
میآمد دو کشتی بزرگ جنگی  
زیر پوش من یکی دست راست  
ما دیگری دست چپ برای  
احترام میآمیاد کاف توپ  
میآمیاد قدری که رفتیم  
کشتی دیگری آمد که دو برج  
و در هر برجی دو توپ  
داشت برجها هر طرف که  
میخواستند میگرداندند این

کشتی هم آهن پوش است  
 گفتند زور پنجه هزار اسپ  
 دارد دیواره کشتی ۴ چندان  
 از دریا بلند تر نبود میگفتند  
 کلسوله تپوهای این کشتی  
 کشتیهای دیگر را خور میکند  
 دو سه تیر از تپوهای آن  
 انداختند بسیار صدا میکرد

کشتیهای تجارتی و غیره بسیار  
 آمد و رفت میکردند تا  
 نزدیک شدیم بسواحل انگلیس  
 کوه های کنار دریا پیدا شد  
 کشتی جنگی زیادی با استقبال  
 آمد همه توپ انداختند روی

kashti ham ahenpūsh ast.  
 Guftand zur-i panj hazār asp  
 darād. Divārā-yi kashti ham  
 chandan az daryā bulandtar  
 na-bud. Miguftand gululā-yi  
 tūp-hā-yi in kashti kashti-hā-yi  
 digar rā khurd mikunad. Du  
 si tir az tūp-hā-yi an andakh-  
 tand, bisyar sada mikard.

Kashti-hā-yi tijarati va gheira  
 bisyar āmad u raft mikar-  
 dand, tā nazdik shudim bi  
 savāhil-i Inglis. Kuh-hā-yi  
 کنار-i daryā peida shud.  
 Kashti-yi jangi-yi ziyadi bi

can turn round in any direc-  
 tion they choose. This ship  
 also is covered with iron,  
 and, as they said, has a  
 steam power of five thousand  
 horses. The ship's sides were  
 not high out of the water.  
 They informed me that the  
 projectiles from her guns  
 would smash to pieces the  
 other ships. They fired two  
 or three rounds from her  
 guns, which made much noise.  
 Many merchant ships came and  
 went, as well as others. At  
 length, as we neared the  
 English coasts, the hills on  
 the sea-shore became visible,  
 and a large number of men-

of-war hove in sight, coming to meet us. They all fired guns. The surface of the sea was covered with ships, and boats, and large steamers, in which the magnates and nobles of the English had seated themselves, and were come forth to witness the spectacle. The hills on the coast are not very high: their stones are white, like quarries of lime.

Our ship now reached the port of *Dover*, where they have constructed a long stone pier, so that the ships in the harbour may be safe from storms and the waves. It projects a great distance into the sea.

istiqlal amad. Hama tup an-dakhtand. Ru-yi darya az kashti va qayiq va kashtiha-yi bukhari buzurg, ki buzurgan va nujabayi Inglis dar unha nishasta bitamasha amada budand, pur bud. Kuhayi savahil chandan buland nist va sang-ash safirang misli-i ma'dan-i gach ast.

Khulasa kashti rasid bi bandar-i *Dover*. Sakku-yi sangi-yi tulani sakhta and, ta kashti dar bandar az mouj u tufan mahfuz bashad, kheili tu-yi darya amada ast. Bala-yi an zan u mard va khanumha va

دریا از کشتی و قایق و کشتیهای بخار بزرگ که بزرگان و نجیبای انگلیس در آنها نشسته بتماشای آمده بودند بر بون کوههای سواحل چندان بلند نیست و سنگش سفید رنگ مثل معدنی که است

خلاصه کشتی رسید به بندر دورور سکوی سنگی طولانی ساخته اند تا کشتی در بندر از موج و طوفان محفوظ باشد خیلی توی دریا آمده است بالای آن زن و مرد و خانمها و



تجبا و افواج و سوار بسیار  
 بودند اینجا ایستادیم پسرهای  
 اعلی حضرت پادشاه انگلستان  
 با وزیر دول خارجه لورد کرانویل  
 و اعیان و اشراف لندن همه  
 آمده بودند پسر وسطی  
 پادشاه دول امپورک و پسر  
 سیمی پرنس ارتور در کشتی  
 ایستادیم پسرهای پادشاه وزیر  
 خارجه ایشیک آقاسی باشی  
 پادشاه که مردی معتبر و م  
 پیشخدمت باشی است توی  
 کشتی آمدند رفتم توی اطراف  
 نشسته صحبت کردیم تا

nujabā va afvāj va savar-i bis-  
 yār būdand. Inja istādim.  
 Pīsarhā-yi a'lahazrat-i pā-  
 dishāh-i Inglisūn bā vazīr-i  
 duval-i kharija Lord Gran-  
 ville va a'yān va ashraf-i  
 Lōdan hama amada būdand.  
 Pīsar-i vasati-yi padishah  
 Duke Edinburgh va pīsar-i  
 siyumi Prince Arthur. Dar  
 kashti istādim. pīsarhā-yi  
 padishah, vazīr-i kharija,  
 ishik aghāsī bashī-yi padī-  
 shah, ki mardī mu'tabar va  
 ham pīshkhidmat bāshī-st,  
 tu-yi kashti amadand. Rafim  
 tu-yi utāq, nishasta suhbat

Upon it were women and  
 men, ladies and nobles, in-  
 fantry and cavalry, in great  
 numbers. Here we stopped.  
 The sons of her Majesty the  
*Queen of England*, with the  
 Secretary for Foreign Af-  
 fairs, *Lord Granville*, and  
 the notables and authorities  
 of *London*, had all arrived,  
 — the second son of the  
 Sovereign, the *Duke of Edin-  
 burgh*, — and the third son,  
*Prince Arthur*. We stood  
 up in the ship; the Sove-  
 reign's sons, the Foreign Se-  
 cretary, and the Chief Usher  
 of the Sovereign, — a man  
 of consideration and official  
 in waiting, came. We went

kardim, ta barhara az kashtri  
burdand birun. Pesar-i du-  
yum-i-yi malika javan-i bis-  
yar khushru-yi ba-bunya-i-st,  
chashmha-yi zagh va qadri  
rish dard. qadd-ash chandan  
buland nist. Sinn-ash bayad  
bist u haft, hasht sa'l bashed.  
Pesar-i siyumi, kia u kuchik-  
tar ast, qadri ru-y-ash barik-  
tar va jussa-y-ash kamtar  
ast. Ishik aghasi bāshī, ism-  
ash *Lord Sidney*, mard-i pirī,  
qavibunya-i-st.

Khulāsa barkhasta az askala  
bala raftim. Izdiham va ja-  
m'at-i gharibi bud. Saver-  
i kalaska-yi bukhār shudim.

بارهارا از کشتی بردند بیرون  
پسر دومی ملکه جوان بسیار  
خوشرویی با بنیه است  
چشمهای زغ و قدری ریش  
دارد قدش چندان بلند  
نیست سنتش باید بیست  
و هفت هشت سال باشد  
پسر سیمی که از او کوچکتر  
است قدری رویش باریکتر  
و جثتش کمتر است ایشیک  
آقاسی باشی اسمش لور  
سیدنی مرد پیری قوی بنیه  
است

خلاصه برخاسته از اسکله بالا  
رفتیم از حمام و جمعیت غریبی  
بود سوار کالسکه بخار شدیم  
من و پسرهای پادشاه و صد

into the cabin, sat down, and  
conversed until the baggage  
was carried out of the ship.  
The Queen's second son is a  
youth with a very pleasing  
countenance, and stout. He  
has crow's eyes (bluish grey)  
and a small beard, in stature  
he is not tall; his age must  
be twenty-seven or twenty-  
eight. The third son is shorter  
than he, and his complexion  
is darker, his body slighter.  
The Chief Usher (*Lord Cham-  
berlain*) is named *Lord Syd-  
ney*. He is a robust old man.  
At length we rose and went  
up on the jetty, where there  
was a wonderful assembly.  
We took our seat in a railway

Man u pisarhā-yi Padishāh  
 va sadr a'zam va vazir-i  
 khārijā-yi Inglis va pishkhi-  
 mat bashi dar yak kālaska  
 nishastim. Pisyar kālaskahā-  
 yi khubi bud, hich chunin  
 vāgunhā dīda na-shuda bud.  
 Ahista chand qadami raftim  
 bi 'imārati-ki ghazā hazir  
 karda budand. Pirāda shudim.  
 Man raftam bi utāq-i kuchiki  
 Hakīm al-Mamalik, ki chand  
 bud inja bud, dīda shud  
 ba'd guftand *hākīm-i shahr-i*  
*Dūvar* nutqi hazir karda ast,  
 bāyad bikhānad. Raftim bi  
 talarī bālā-vi pilla-yi bulandī

carriage, — I, the Sovereign's sons, the Grand Vazir, the Foreign Secretary, and the Principal Official in Waiting, being together in one compartment. They were exceeding beautiful carriages; none such had hitherto been seen. We gently went forward a few feet; and, at a building where they had prepared food, we alighted. I went into a small room. The Hakīm al-Mamalik, who had been here some time, was admitted. They then told me the Governor of the town of *Dūvar* had prepared a speech which he must recite. I went into a

اعظم و وزیر خارجه انگلیس و  
 پیشخدمت باشی در یک  
 کالسکه نشستیم بسیار کالسکه  
 های خوب بود هیچ جا چنین  
 واکونها دیده نشده بود آهسته  
 چند قدمی رفتیم بعمارتیکه  
 غذا حاضر کرده بودند پیاده  
 شدیم من رستم بنه اطاق  
 کوچکی حکیم الملک که  
 چندی بود اینجا بود دیده  
 شد بعد گفتند حاکم شهر  
 دودر نظقی حاضر کرده است  
 باید بخواند رستم بتلاری  
 بالای پله بلندی ایستاده هه

hall and stood at the top of a high flight of steps, the whole of the English princes and notables, our princes and others, with our servants, being present, and the Governor (Mayor) recited his speech at great length, in which there was much praise and laudation of us. We replied, and *Rawlinson* explained in English. The people clapped (their) hands. Returning from thence, we went to breakfast, accompanied by all the princes. They served hot cooked food, fruit, and other things, of which we partook. Then arising, we returned to our train, and

تتأدا. هاما شاهزادگان و  
ا'غان-ی انگلیس، شاهزادگان  
و سایر-ی نونکاران-ی ما بودند.  
حاکم نونقی-را مفا-  
سالتان کاند؛ بیسار تا رف و  
تامجد از ما بود. ما هم جا-  
واب دادیم. *Lārānsūn* بی  
گلایه بیان کرد؛ ماردان دست  
میزاداند. با'د bargashta  
راستم سر-ی نهار. Hamrāhan  
hama budand. Ghazā-yi garm-  
i pukhta va mīva va gheira  
āvardand, khurdīm. Ba'd  
barkhāsta bāz ba hamān ash-  
khas dar kālaska-yi bukhār  
nishasta rāndīm. Hama jā

شاهزادگان و اعیان انگلیس  
شاهزادگان و سایر نونکاران ما  
بودند حاکم نونقی را مفضل  
خواند بسیار تفریف و تمجید  
از ما بود ما هم جواب دادیم  
لارنسون با انگلیسی بیان کرد  
مردم دست میزنند بعد  
برگشته رفتیم سر نهار هراهمان  
هم بودند غذای گرم پخته  
و میوه و غیره آوردند خوردیم  
بعد برخاسته باز با همان  
اشخاص در کالسکه بخار  
نشسته اندیم هم جا از بغل

کبه و دره میرفتیم از توپلهای  
متعند گذشتیم که دوتای  
از آنها بقدر ریح فرسنگ و  
بسیار تازیانه و خفه بود

az baghal-i kuh va darra mi-  
raftim. az tunalhä-yi muta'ad-  
did guzashtim, ki du ta-yi  
az ānhā bi qadr-i rub'-i far-  
sang va bisyar tärík va khafa  
bud.

زمین انگلیس هیچ شاهتی  
بسیار زمینها ندارد جنگل زیاد  
دارد درختهای قوی آبدی  
متصل زراعت زیاد تمیل انگلیسها  
معروف دنیاست ضرور بنوشتن  
نیست

Zamin-i Inglis hiç shabāhet-i  
bi sair-i zamīnhā nadārad.  
Jangal-i ziyād darad: Di-  
rakhthā-yi qavī, ābdi-yi  
muttasil, zarā'at-i ziyād. Ta-  
mavvul-i Inglisā mā'ruf-i  
dunya-st zarūr bi navishtan  
nist.

took our seat in a railway-  
carriage with the same per-  
sonage. We started. Every-  
where we passed over the  
bosoms of mountains and  
across valleys, traversing  
numerous tunnels, of which  
two were about a quarter of  
a league in length, very dark  
and suffocating.

The country in England has  
no resemblance to that in  
other territories. It has much  
forest, large trees, population  
without interval, and enor-  
mous cultivation. The wealth  
of the English is famous  
throughout the world, there  
is no need to describe it (here).

از نزدیک قضیه و آبادی  
 شیشلهورست گذشتیم که مقر  
 ناپلیون سوم بوده م آتجا فوت  
 شده است قبرش م آتجا ست  
 کالسکه بخار بطوری تند  
 میرفت که امکان نداشت  
 کسی جاتی را ببیند از بس  
 تند میرفت از عراده آتش  
 درآمد یک کالسکه سوخت  
 کم مانده بود که همه بسوز  
 کالسکه ها را نگاهداشته  
 آمدند پاتین خاموش کردند  
 درست شد دوباره براه افتادیم  
 تا رسیدیم باول شهر لندن

دیگر آبادی و جمعیت و

«Az nazdik-i qasaba va abadī-  
 yi *Chiselhurst* guzashtim, ki  
 maqarr-i Napulyun-i Siyūm  
 buda. Ham anjā fout shuda  
 ast. Qabr-ash ham anjā-st.  
 Kālaska-yi bukhār bi touri  
 tund mīraft, ki imkān na-  
 dasht kasī jā-rā bibīnad. Az  
 bas tund mīraft, az 'arrāda-  
 hā atash dar āmad. Yak kā-  
 laska sukht. Kam munda bud  
 ki hama bisuzad. Kālaskahā-  
 rā nigāh ḡashta āmadand  
 pātin, khāmūsh kardand, du-  
 rust shud. Du bāra bi rāh  
 uftādīm tā rasīdīm bi avval-  
 i shahr-i *London*.

digar ābādī va jam'iat va

We passed by the town and  
 outlying districts of *Chisel-  
 hurst*, the abode of Napoleon  
 III, and where he died. His  
 tomb is also there. The train  
 travelled at so furious a rate  
 that it was impossible for one  
 to distinguish any place.  
 From the rapidity of our  
 motion, fire came out of the  
 wheels, and one carriage  
 caught fire. It wanted but  
 little for all to be burnt. They  
 stopped the train, got down,  
 and extinguished the fire. All  
 was right, and again we went  
 on until we reached the be-  
 ginning of the city of *London*.  
 Again it is impossible to des-

cribe the prosperity, the populousness, the extent of the city, the numbers of lines of railway over which incessantly the trains come and go in every direction, the smoke of the manufactories, and the like. We travelled over the exteriors of the roofs of the houses. Thus we reached the station and stopped.

There was an assemblage of spectators, and a crowd, beyond all limits; there were the armour-wearing English household cavalry; there was the Nawwāb the *Heir-Apparent* of England, known as

buzurgī-yi shahr va kaarat  
rāh-i āhan, ki 'ala 'l ittisāl  
kālasaka az har taraf 'ubūr u  
murūr mikunad va az dud-i  
karkhānaha va gheira na-  
mītavūn sharh dad. mā az  
rū-yi pusht-i bāmhā mīrūn-  
dīm.

Khulāsa rasīdīm bi gār, ista-  
dīm. tamāshāchi va jam'iatī  
ziāda az hadd, nizām-i In-  
glis, savāra-yi zarapūsh-i  
khāssa, navvāb-i Valī'ahd-  
i Inglis ma'ruf bi "*Prince*

بزرگی شهر و کثرت راه آهن  
که علی الاتصال کالاسکه از  
هر طرف عبور و مرور میکند  
و از دود کارخانها و غیره نمی  
توان شرح داد ما از روی  
پشت بام ها میروانیدیم

خلاصه رسیدیم بکار ایستادیم  
تماشاجوی و جمعیتی زیاده  
از حد نظام انگلیس سواره  
نزه پیش خاصه نواب ولیعهد

انگلیس معروف به پرنس  
دوگل همه وزرا و اعیان و اشراف  
حاضر بودند پیله شده من  
و ولیعهد و صدر اعظم و  
لردموری مهماندار بکالسکه  
روایتی نوشته اندیم

ضرفین راه و باهما و بالاخانها  
ملو از زن و مرد و بچه بود  
بسیار اظهار خوشحالی میکردند  
هررا میکشیدند دستمال تکان  
میدادند دست میزدند  
خلاصه معرکه غیبی بود من  
متصل با سر و دست تعارف

*de Galles*", hama-yi *vuzarū*  
va a'yān va ashraf hazir bu-  
dand. Pirāda shuda man va  
Vali'ahd va Sadr a'zam va  
Lord Morley, mihmandar bi  
kilaska-yi rubazi nishasta  
rūdim.

Tarafein-i rah va bamha va  
balakhanaha mamlu az zan  
u mard u bacha bud. Bisyar  
izhar-i khushhali mikardand,  
hura mikashidand, dastmal  
takān midadand, dast miza-  
dand. Khulasa ma'rika-yi-  
gharibi bud. Man muttasil  
bu sar va dast ta'aruf mikar-

the *Prince of Wales*; and the  
whole of the *Ministry*, of the  
notables, and of the nobles,  
were present. We alighted.  
I, the Heir-Apparent, the  
Grand-Vazir, and *Lord Mor-*  
*ley*, — the Lord-in-Waiting  
upon us, took our seats in  
an open carriage, and drove  
off.

Both sides of the road, the  
roofs, the upper stories of the  
houses, were full of women,  
men, and children, who ex-  
hibited much joy and pleasure  
by shouting hurrahs, by wa-  
ving handkerchiefs, by clap-  
ping hands. It was a sur-  
prising turmoil. I saluted in-  
cessantly with head and hands.



میکرم جمعیت تلاشچی انتها  
 نداشت جمعیت این شهر را  
 متجاوز از هشت کسور نفس  
 میکشند زندهای بسیار خوشکل  
 دارد تجلیت و بزرگی و وقار  
 و تمکین از روی زن و مرد  
 میبیزد معلومات که ملت  
 بزرگی است و مخصوصاً  
 خداوند علم قدرت و توانایی  
 و عقل و هوش و تربیت  
 بانها داده است این است  
 که خلقتی مثل هندوستان را  
 مسخر کرده و در بنکی دنیا  
 و سایر جاهای عالم  
 متصرفات معتبر دارند

dam. Jam'iat-i tamashakhr  
 intāh na-dāsh. Jam'iat-i in  
 shahr-rā mutajavis az haash  
 kururnafas miguftand. Zanh-  
 yi biyār khushgil dārad.  
 Najabat va Lusurgi va vaqar  
 va tamkin az rū-yi zan u  
 mard mīrūd; ma'lum ast ki  
 millat-i buzurgi-st va makh-  
 sūsan Khudavand-i 'ālam  
 qudrat va tavānā va 'aql va  
 huah va tarbiyat bi anhz  
 dāda ast. In ast, ki mamli-  
 kat mial-i *Hindustān*-rā  
 musakhkhar kardā va dar  
*Yangi Daryā* va asir-i jahā-  
 yi 'ālam ham mutasarrifat-i  
 mu'tabara dārand.

The crowd of spectators was never-ending. The population of the city is said to be over eight crores (four millions) of souls. It has most lovely women. The nobleness, the greatness, the gravity and sedateness of the women and men shine out from their countenance. One sees and comprehends that they are a great people, and that the Lord of the Universe has bestowed upon them power and might, sense and wisdom, and enlightenment. Thus it is that they have conquered a country like *India*, and hold important possessions in *America* and elsewhere.

رفتن بقصر ویندزور

روز بیست و چهار ربیع الثانی  
 بنیاد بروم به قصر ویندزور  
 که مقر اعلیحضرت ویکتوریا  
 پادشاه انگلیس است با کالسکه  
 بخار یکساعت مسافت است  
 خلاصه رخت پوشیده باصغر  
 اعظم ولارن مورلی سوار کالسکه  
 شده رفتم جمعیت زیاده از  
 حد سیر راه و طرفین راه  
 ایستاده بودند آنقدر کالسکه  
 بود که حساب نداشت از  
 خیابان هایدپارک و شهر گذشته  
 رسیدیم بکار سوار کالسکه

*Raftan bi qasr-i Windsor.*

Ruz-i bist u chaharum-i Rabr' as sanī. Bayad biravīm bi qasr-i Windsor, ki maqarr-i A'lāhazarat-i Victoria, Pādshāh-i Inglis ast. Ba Kālaska-yi bukhār yak as'at masāfat ast. Khulasa rakht pushida ba Sadr A'sam va Lord Morley savār-i kālaska shuda raftīm. Jam'at-i shada as hadd sar-i rāh va tarafein-i rāh istāda budand. Anqadr kālaska bud. ki hisāb na-dasht. Az khizban-i Hyde-park va shahr guzashta rasidīm bi gar. Savār-i kālaska-yi bu-

*Visit to Windsor Castle.*

24th Rabr' as sanī. — We have to go to Windsor Castle, the residence of Her Majesty Victoria, Sovereign of England, which is one hour's journey by rail. So we dressed, and then taking our seat in the carriage with the Grand-Vazir and Lord Morley, started. Crowds beyond limit were standing at the ends and on both sides of our road. There were that number of carriages that no one could count them. Passing along the drive in Hyde Park, and through the town, we reached the station, and took

khar shudim. Kulaskah-yi  
biyar a'ix va tarafein-i ka-  
laska yak pārcha az bulū-  
bud. Az jāh-yi zūd va sahrā  
va chaman gusashtim, tē  
Qasr-i Windsor az dūr peidā  
shud. Mial-i qal'a-yi chahār  
burji bi nazar mīyad. Nasrīk  
rasīda, piāda shuda, savār-i  
kulaska-yi aspiāhshudim. Jamf-  
i multasimīn-i mā ham bū-  
dand. Pa-yi pilla-yi qar  
piāda shudim. A'lahasrat-i  
Padishāh tē pā-yi pilla istiq-  
bāl kardand. Pain amāda  
dast-i ishanr giriftā; bazu  
dāda, raftim bālā. Az utāghā  
va dāshnā-yi qashang, ki

our seat in the train. The  
carriages were most sumptu-  
tuous; each side being a single  
sheet of plate glass. We tra-  
versed well cultivated places,  
fields, and green meadows;  
and at length *Windsor Castle*  
rose to view at a distance,  
appearing like a fortress  
with four turrets. Arriving  
near thereto, we alighted  
and got into a carriage. All  
our suite were of the party.  
At the foot of the steps of  
the Castle we alighted. Her  
Majesty the Sovereign ad-  
vanced to meet us at the  
foot of the staircase. We got  
down, took her hand, gave  
our arm, went up stairs

بخار شدیم کلسکه های بسیار  
اعلی و طوفان کلسکه یکپارچه  
از بلور بود از جاهای آباد و  
صحرا و چمن گذشتیم تا قصر  
ویندزور از دور پیدا شد مثل  
قلعه چهار بوجی بنظر میآید  
نزدیک رسیدیم پیاده شده سوار  
کلسکه اسپهی شدیم جمیع  
مستوزمین ما هم بودند بلی  
پله قصر پیاده شدیم  
اعلیحضرت پادشاه تا پای پله  
استقبال کردند پتیین آمده  
دست ایشانرا گرفته باز  
داده رقیم بالا از اطاقها و  
دالانهای قشنگ که پردهای

اشکال خوب داشت گذشته  
داخل اطای مخصوص شده  
روی صندلی نشستیم

پادشاه اولاد و متعلقان و  
خدام خردشان را معقی کردند  
ما هم شاهزادها و صدر اعظم  
و غیره را معرفی کردیم لارشا  
میرلاند که وزیر دیوار  
پادشاهی است نشان وزارت  
مکمل بالباس را که بزرگان  
معروف است و از نشانهای  
بسیار معتبر انگلیس است  
برای ما آورد پادشاه برخاسته  
بدست خردشان نشان را با

pardah-yi sahk-al-i khub  
dāsh-t, gusashta, dākhil-i  
utāq-i mahshūs shuda, ru-yi  
sandali nihashtim.

Padiashah oulad va muta'alliqan  
va khuddam-i khud-i shan-ra  
mu'arraf karand. Ma ham  
shahzadah va Sadr A'zam va  
gheira-ra mu'arraf kardim.  
*Lord Shāmīrlānd*, ki vazir-i  
darbar-i padiashah-i-st, *nishān-*  
*i "jarretière"* i mukallal bi  
almas-ra, ki bi zānuband  
ma'ruf ast, va az nishan-ha-  
yi bisyar mu'tabar-i Inglis  
ast, barāyi mā avurd. Padi-  
shah barkhastā bi dast-i khud-  
i-shān nishān-ra bi mā sadand

passed through pretty rooms  
and corridors hung with beau-  
tiful portraits, and entering  
a private apartment, took our  
seat.

The Sovereign presented her  
children, relations, and of-  
ficers. We, too, on our part,  
presented our princes, the  
Grand-Vazir, and the others.  
The *Lord Chamberlain*, who  
is the Minister of the Court  
of the Sovereign, brought for  
us the *Insignia of the Order*  
*of the Garter* set in diamonds;  
i. e., the knee-tie, which is  
one of the most esteemed  
English Orders. The Sovereign  
rose, and with her own hand  
decorated us with the Order

زنند و جمایش را انداختند  
جوراب بند بلند را دادند

خلاصه نشان را با احترام تمام

گرفته نشستم منهم نشان و

جمیل آفتاب مکتل به اللس

را با نشان تصویر خود

پهلشاه انگلیس دادم ایشان

هم با کمال احترام قبول کرده

بخود زنند

بعد برخاسته سر میزد رفتم سه

دختر پادشاه و یک پسر کوچک

که هنوز از پیش ایشان

جای نبود و اسش لیو بود

است نشسته بودند این پسر

امروز الی کار با استقبال آمده

va hamayil-aah-rā andakht-  
tand; jurāb-band-i buland-rā  
ham dādand.

Khulāss nishān-rā bi ihtirām-i  
tamām girifta nishastim. Man  
ham nishān v hamayil-i āftāb,  
mukallal bi almas rā, ba ni-  
shān-i tasvīr-i khud bi Pā-  
dishāh-i Inglīs dādam. Ishān  
ham ba kamāl-i ihtirām qabul  
karda bi khud zadand.

Ba'd barkhāsta sar-i mīz raftim.  
Si dakhatar-i Pādishāh va yak  
pīsar-i kuchikī, ki hānuš az  
piāsh-i ishān jay na-mīravād  
va iam-aah *Leopold* ast, ni-  
shasta budand. In pīsar imrūs  
ilz gar bi istiqbal amada bud.

and cast the ribbon upon us,  
presenting us at the same  
time with a long stocking-tie.

I received the Order with the  
utmost respect, and sat down.  
I too presented to the English  
Sovereign the Order of the  
*Sen*, set in diamonds, and  
also the Order of my own  
Portrait, which she received  
with all honour and put them  
on herself.

We then rose and went to  
table. Three daughters of the  
Sovereign and one young  
son, who does not yet go  
anywhere away from her,  
and whose name is *Leopold*,  
were already seated. This son  
to-day had come to the sta-

Bisyar javan-i khushgiri-ast.  
Libas-i Akūsi pūshida bud.  
Vas'-i libas-i Akūsi in ast,  
ki zanūha ila ran makehuf  
ast.

tion to meet me. He is a very good looking young man. He wore the *Scotch* costume. The peculiarity of the *Scotch* costume is this: the knees are left visible up to the thighs.

Yak dukhtar-i shamsdah sala-  
yi padishāh ham hamisha dar  
khana-yi ishan ast, hanuz  
shouhar na-darad. Du dukh-  
tar-i digar-i shan shouhar  
darand. Shahzādagan va *Sadr*  
*A'zam* va *Lord Granville* va  
gheira budand. Nahar-i khubi  
khurdashud; mirvaha-yi khub  
sar-i nahar bud.

One of the Sovereign's daughters, sixteen years of age, is always at home with her, and has not a husband as yet. Her other two daughters have husbands. The princes, the *Grand-Vasir*, *Lord Granville*, and others, were present. A beautiful breakfast was eaten. There were some fine fruits at the breakfast.

Ba'd Padishah dast-i mara girifta, bi utaq-i rahatgah

The Sovereign again took my hand and led me to a pri-

بود بسیار جوان خوشکلی  
است لباس اکوسی پوشیده  
بود وضع لباس اکوسی این  
است که زانوها را ن مکتشف  
است

يك دختر شانزده ساله پادشاه  
م همیشه در خانه ايشان است  
هنوز شوهر ندارد دو دختر  
ديگر شان شوهر دارند  
شاهزادگان و صدر اعظم و  
لارډ گرانبيل و غيره بودند  
نهار خوبی خورده شد  
ميوهای خوب سر نهار بود

بعد پادشاه دست مرا گرفته

باطلق راحتگاه برده خوشان  
رفتند

امروز قبل از دیدن وزراء و  
غیر تعلیمه چنان انگلیس آمده  
در باغ جلو عمارت مشق  
کردند نردبانها گذاشته بخیل  
اینکه عمارت مرتبه بالا آتش  
گرفته است بچاپکی و جلدی  
تمام از نردبان بالا رفته مردم  
سوخته و نیم سوخته و سالم  
بعضی را بدوش کشیده  
پاتین آوردند بعضی دیگر را  
طناب بکمیشان بسته بزمین

burda, khud-i shan raftand.

vate apartment, she herself  
going away.

### *The English Fire-Brigade.*

Imrūz, qabl az دیدان-i vuzarā-  
va gheira, *tulumbachān-i*  
*Ingliš* amada dar baġh, jilou-  
i 'imarat mashq kardand.  
Nardubānhā guzashta bi  
kheiyāl-i in, ki 'imarat mar-  
taba-yi balā atash girifta ast,  
bi chābuki va jaldī-yi tamam  
az narduban balā rafta, mar-  
dum-i sukhta va nimsukhta  
va salīm, ba'sīrā bi dush  
kaashida, pān'avurdand, ba'sī-  
yi digarrā, tanāb bi kamar-i-

To-day, before seeing the Mi-  
nisters and others, the *English*  
*Fire-Brigade* came, and in  
the garden in front of our  
palace went through their  
exercise. They planted lad-  
ders, with the supposition  
that the upper floor of the  
palace was on fire; they moun-  
ted these ladders with perfect  
celerity and agility, and  
brought down people who  
were burnt, half-burnt, or  
unharm'd, some taken up on  
their shoulders, and others

shan besta, bi zamin furūd  
avurdand.

Barāyi istikhlās-i mardum  
ikhtrā'-i khubī karda and,  
amma ta'ajjub dar in ast, ki  
az yak taraf in nou'-i ikh-  
tirā'at va ihtimamat barāyi  
istikhlās-i insān az marg  
mikunand, az taraf-i digar  
dar qurkhanah-yi Vāletch-i  
Ingliš va Krūp-i Almān,  
ikhtrā'at-i taxa az tup va  
tufang va gulula va gheira  
barāyi zūdтар u bāshтар kush-  
tan-i jins-i insān mikunand;  
va har kas ikhtirā'-ash bih-  
tar va zūdтар talaf mikunad,

let down by ropes made fast  
round their waists.

They have invented a beau-  
tiful means of saving men.  
But, the wonder is in this,  
that on the one hand, they  
take such trouble and origi-  
nate such appliances for the  
salvation of man from death,  
when, on the other hand, in  
the armouries, arsenals, and  
workshops of *Woolwich* in  
*England*, and of *Krupp* in  
*Germany*, they contrive fresh  
engines, such as cannons,  
muskets, projectiles, and si-  
milar things, for the quick-  
er and more multitudinous  
slaughter of the human race.  
He whose invention destroys

فرود آوردند

برای استخلاص مردم اختراع  
خوبی کرده اند اما تعجب  
در این است که از یکطرف  
این نوع اختراعات و احتمالات  
برای استخلاص انسان از  
موت میکنند از طرف دیگر  
در قورخانههای دولتی انگلیس  
و کروپ آلمان اختراعات تازه  
از توپ و تفنگ و کلوله و  
غیره برای زود تر و بیشتر  
کشتن جنس انسان میکنند  
و هر کس اختراعش بهتر و



زودتر انسان را تلف میکنند افتخارها مینمایند و نشانها میکیند	iftikharha minamayad va ni- shanha migrad.	man more surely and expe- ditionsly prides himself the- reon, and obtains decorations of honour.
از کتاب روزنامه سفر همدان بمازندران	Az kitāb-i rū'nāma-yi safar-i humāyūnī bi Māzandarān.	From the diary of the royal journey to Māzandarān.
جمعه، هفتم رمضان از پل بکجور باید رفت از اردو بفاصله خیلی بقریه پل رسیدیم امامزاده ایست در پل موسوم بامامزاده علی بلائی که مشرف بقریه درخت جنگلی بزرگ بود میکفتند امامزاده نظر کرده است هرکس از شاخهای آنها	Jum'a-yi haftum-i Ramazan az Pul bi Kujūr bayad raft. Az urdu bi fasila-yi qalīl bi qa- riya-yi Pul rasidim. Imām-ā- dā-i-st dar Pul, mousum bi Imāmsāda yi 'Alī. Balā-yi kuh, mushrif bi qaria dirakht- i jangali-yi ziyād bud. Mīguf- tand Imāmsāda nazar karda ast, har kas az shakhta-yi	On Friday the 7th of the month of Ramazan we must ride from Pul to Kujūr. From the camp, after a short distance, we reached the village of Pul. There is an "Imāmsāda" <sup>1)</sup> in Pul, named "Imāmsāda- yi Alī". At the summit of the mountain, near the village, were many forest-trees. They said that the Imāmsāda had

1) "Imamsāda" means a Persian Saint, or his tomb.

قطع کند یقیناً خواهد مرد  
از آن جهت است که اهل  
ولایت این اشجار را قطع  
نمکنند

از کوفته لاشک گذشته صحرای  
لاشک پیدا شد از عجایب  
اینکه چند سال قبل که اینجا  
آمدیم بودیم صحرای لاشک  
خشک بود دو سال است  
دریاچه در وسط جلگه لاشک  
پیدا شده و آب زیبای جمع  
شده دور دریاچه نزدیک یک  
فرسنگ است اطراف آن نی  
زیاد و قنده انواع مرغابی دارد

unhæ qat' kunad, yaqīnān  
khāhad murd. Az un jihat  
ast, ki ahl-i vilāyat in ash-  
jarrā qat' na mīkunand.

Az gardana-yi *Lāshk* sahrā-  
yi *Lāshk* peidā shud. Az  
'ajātib in, ki chand sāl qabl,  
ki ruja āmada būdim, sahrā-  
yi *Lāshk* khushk bud. Du  
sāl ast, daryācha dar vasat-  
i julga-yi *Lāshk* peidā shuda  
va āb-i zīadī jam' shuda.  
Dour-i daryācha nazdīk-i  
yak farsakh ast. Atrāf-i un  
nei-yi siād rūda, va anwā'-i  
murghābi dard, va zib bi

ordained, that whosoever cut  
off a branch of these trees,  
would surely die. For this  
reason the people in these  
parts do not fell these trees.

After crossing the pass of  
*Lāshk* the plain of *Lāshk* was  
seen. It is a wonder that,  
when we came here some years  
ago, the plain of *Lāshk* was  
dry. Two years ago a lake  
formed itself in the middle  
of the valley of *Lāshk* and  
a great quantity of water col-  
lected there. The circum-  
ference of the lake is of almost  
one farsakh. All round the  
lake many reeds and rushes  
have sprung up, and all kinds  
of water-fowl are there. The

و آب جزئی نسیمی متوج  
میشود

حقیقهٔ خیلی عجیب است هر  
کس چیزی میکوبد بعضی  
میکوبند سیل آمد و اینجا  
دریاچه شد

بعضی میکوبند برف زیاد آمد  
و آب شد و این دریاچه  
تشکیل یافت بهر تقدیر حالا  
دریاچه خیلی بزرگی است  
و عجب تر اینکه همین زمینها  
که آب گرفته دریاچه شده  
است چندین سال بود که  
ملین اهالی کجور در ملکیت

juz'î-yi nasîmî mutamavvaj  
mishavad.

Haqiqatan kheilr 'ajrbast. Har  
kas chîzî miguyad: Ba'î  
miguyand seil amad va inja  
daryacha shud.

Ba'î miguyand barf-i ziyâd  
amad va âb shud, va in dar-  
yacha tashkil yaft. Bi har  
taqdîr halâ daryacha-i kheilr  
buzurg-st, va 'ajrbtar in,  
ki hamîn zamînâh, ki âb  
girifta daryacha shuda ast,  
chandîn sal bud ki mabîn-i  
ahâlî-yi Kujur dar malikiyat-

water becomes wavy at the  
slightest blowing of the zephyr.

Truly it is very wonderful.  
Every one says something:  
Some say that a flood came  
and that the lake was (thus)  
formed.

Others say that a great quan-  
tity of snow fell and turned to  
water and so the lake found its  
origin. In any case it is now  
a very big lake. It is espe-  
cially wonderful, that just  
about the possession of this  
same piece of ground, which  
the water has covered and  
turned into a lake, the inha-  
bitants of Kujur quarrelled  
several years ago and appea-

آن منازعه بود که عرض  
بدیوانخانه عدلیه کرده بودند  
حالا که این اراضی را آب  
کرفته دریاچه شده است قطع  
نزاع گردیده

i un munaza'a bud, ki 'arz bi  
divānkhāna-yi 'adliya kardā  
budand. Hala, ki in arazi  
ab girifta, daryācha' shuda  
ast, qaf'-i nizāf gardida.

led to the High Court of  
Judgment. Now that the wa-  
ter has taken possession of  
this ground and has turned it  
into a lake, the law-suit has  
come to an end.

## APPENDIX.

Some of the titles most used in speaking.

1. *How to address the Shāh.*

اعلیٰ حضرت همایونی	acāhazrat-i hunāyūni.	Your most gracious Majesty.
قبلة عالم	qibla-yi 'ālam.	Pole of the World.
بلی قربان شوم	'bālī, qurban shavam!	Yes, may I be your sacrifice! <sup>1)</sup>

2. *The Sons of the Shāh.*

حضرت والا	hazrat-i valā.	Your Royal Highness.
-----------	----------------	----------------------

3. *Other Royal Princes.*

نواب والا	navvāb-i valā.	Your Highness.
سركار والا	sarkār-i valā.	

4. *Princesses.*

نواب عالیہ	navvāb-i 'ālīa.	Royal Highness.
------------	-----------------	-----------------

1) Used only by the Shah's subjects.

شاهزاده خانم | shāzāda (for shāhshāda) khānum. } Princess.  
 امیرزاده خانم | amīrzāda khānum. }

5. *The Grandvizier,*

حضرت اجل | hasrat-i ajall. | Your Highness.  
 آقاي صدر اعظم | agha-yi Sadr a'zam. | Prince Minister.

6. *All Viziers (State-Ministers) and Mullahs (Divine Ministers).*

جناب عالی | janab-i 'ālī. | Your Excellency.

7. *Seyids (descendants of the Prophet Muhammed) <sup>1)</sup>.*

آقا | Agha.

8. *Governors (unless they have a higher personal title, as that of Prince).*

خان حاکم | khān-i hākīm.  
 آقاي بيگلربیگی | agha-yi baglarbagī.

---

1) The Seyids are easily recognised by their green belts and green or dark blue turbans.

9. *All ladies and gentlemen whatever rank they may hold.*

سرکار | sarkar. | Madam, Sir.

#### 10. *Women.*

خانم | khānum. | addressing a lady.  
 باجی | bāji. | addressing an inferior.

#### *Measures of Length.*

انگشت	angusht.	a finger's breadth.
وجہ	vajah.	a span.
ذراع	zirāc.	a cubit.
ذراع	zarc.	a yard.
میدان اسپ	meidan-i asp.	the length of a horse's gallop.
فرسنگ	farsakh or farsang.	a parasang (about 6,2 kilometres or 3 $\frac{1}{2}$ English miles).

#### *Weights.*

جو گندم | jou or gandum. | a barley-corn or a wheat-corn  
 (0,048 g).

نخود	4 gandum = 1 nukhud.
میتل	24 nukhud = 1 miskul.
سیر	16 miskul = 1 sir.
چاره	10 sir = 1 charak.
من	4 charak = 1 man.
خور	100 man = 1 kharvar.

a small chick pea (0,192 g.  
or  $\frac{1}{11}$  of an ounce).  
(4,6 g. or nearly  $\frac{1}{4}$  ounce).  
(73,6 g.).  
a quarter of a man.  
(2,44 kg. or 7  $\frac{1}{4}$  lbs.).  
(donkey load, 244,40 kg. or  
725 lbs.).

### Money.

قران یک هزار	qaran or yak hazar.
شاهی تومان	shahi. tuman.
پول سفید	pul-i safid.
پول سیاه	pul-i siyah.
صد دینار	sannar (for sad dinar, see p. 6).

a kran (silver coin) or 1000  
dinars (an obsolete infinite-  
simal coin) has  
20 shahi. (copper).  
10 krans make one *tumane* (at  
present worth about 4 sh.)  
silver coin (white money).  
copper coin (black money).  
(a hundred dinars) a two shahi  
copper coin.



دو هزاری | du hazari.

|(2000 dinars) a two kran piece.

Gold coins are very rare. A tuman is generally paid in 5 two kran pieces.

The following terms are used, like the English "guinea" for values not represented by any actual coins.

عباسی	abbasi.	4 shahis.
پنجاهلاد	panjahbad.	10 "
چهار عباسی	chahar abbasi.	depreciated krans worth only 16 shahis instead of 20.
ریال	rial.	1 kran 5 shahis.

*Banknotes and foreign money.*

اسکناس	askinas.	banknote.
برات	barat.	cheque.
لیبر	lira.	£
امپریال	imperial.	Russian imperial.
منات	manat.	Rouble.

## ENGLISH-PERSIAN VOCABULARY.

---

### A.

abandon	ترک کردن	tark kardan
abbreviated	مختصر	mukhtasar
abbreviation	اختصار	ikhtisar
abdication	استعفا	isti'fa
abdomen	شکم	shikam
abhorrence	نفرت	nifrat
ability	قابلیت	qabiliat
abject	خوار, زلیل	khār, zalīl
abjectness	خواری, زلالت	khāri, zalalat
able	زرنگ	zarang
ablution	وضو	vuzu
abode	منزل, مکان	manzil, makan
— (plur.)	منازل, اماکن	manāzil, amākin
abolish	موقوف کردن	mouquf kardan
about, around	دور, گرد	dour, gird
— nearly	تقریباً	taqriban
— concerning	در خصوص	dar khusus
above	بالا	bala
above mentioned	مذکور	maskur
	مذکور	masbur

abridged	مختصر mukhtasar
abroad	خارج kharij
abscess	دنبال dumbal
absence	غیبت gheibat
absent	غایب ghāib
absolute	مطلق mutlaq
abstinence	پرهیز parhiz
absurd	بی خود br-khud
to abuse (bad language)	فحش دادن fuhsh dādan
— ill usage	بد رفتاری bad raftari
acacia	اقاقیا aqāqia
academy	دار الفنون dar ul funun
accept	قبول کردن qabul kardan
accident	اتفاق ittifaq
accidentally	اتفاقاً ittifaqan
accompany	همراه رفتن hamrah raftan
according to	موافق muvāfiq-i
accordingly	بنابر این binaḥ bar in
accountant	محاسب muḥasib
accountbook	دفتر daftar
accounts	حساب hisāb
accredited (dipl.)	مقیم muqim
accuracy	دقت diqqat
accurate	دقیق daqiq
accusation	ادعا iddaʿa
accustom (oneself)	عادت گرفتن ʿadat giriftan
accustomed	آموخته amukhta
ache	درد dard

acid	ترش turah
acquaintance	آشنای kahnai
acquire	حاصل کردن hāsil kardan
acquit	رها کردن rihā kardan
acrobat	بازیگر bāzi gar
act	کار, فعل افعال plur: kār, fi'l plur: af'al
— (of a play)	پردہ parda
to act	کردن (کن) kardan (kun)
— (in a play)	بازی در آوردن bāzi dar āvordan
actor'	مقلد muqallid
adapt	منسوب کردن mansub kardan
add (figures)	جمع زن jam' zadan
addition	اضافه izāfa
— (in arithmetic)	جمع jam'
address (of a letter)	عنوان 'invān
adieu	وداع vidad
adjective	اسم صفت ism-i sifat
adjutant	آجودان ajudān
administration	اداره idāra
admiral	امیر البحر amir ul bahr دریا بیگی daryā bagī
admire	حظ کردن hazz kardan
admission	دخول dukhul
adopt	تبنی کردن tabanni k.
adore	پرستیدن parastidan
adult	بالغ baligh
adulterated	مخلوط makhlut
adultery	زنا zina

advance (to)	پیش رفتن pish raftan
advancement	ترقی taraqqi
advantage	فایده faida
plur:	فواید favayid
advantageous	مفید muftid
adventure	واقعہ vaqi'a
	plur: وقایع vaqai'
advertise	اعلان کردن i'lan kardan
advice	نصیحت nasihat
	plur: نصایح nasayih
advocate	وکیل vakil
affair	کار kar
afflicted	پریشان parishan
afraid	ترسان tarsan
afresh	از سر نو az sar-i nou
after	بعد از ba'd az
afternoon	عصر 'asr
afterwards	بعد از آن ba'd az an
again	باز, دیگر baz, digar
against	بر ضد bar zidd-i
age	عمر 'umr
agent	کماشته gumashta
agio	صرف sarf
agreement	قرار qarar
agriculture	زراعت zara'at
ague	تبّی لرز tap-i larz
aigrette	جیقه jiq'a
aim (to)	قراول گرفتن qaravul giriftan
air	هوا hav'a

alas !	افسار	afsar
alchemy	کیمیا	kīmīā
alcohol	الکحول	alkuhul
alcove	شاه نشین	shāh nishīn
alight (to)	پایین آمدن	pāīn amadan
alike	برابر	barābar
alive	زنده	zinda
all	همه	hama
alliance	معاهده	mu'ahida
allow (to)	اذن دادن	izn dādan
almanac	تقریم	taqvīm
almighty	قادر	qādir
almond	بادام	bādām
almost	قریب	qarīb
alms	خیرات	kheirat
alone	تنها	tanhā
aloud	بلند	buland
alphabet	ا ب	alif bē
also	هم	ham
alteration	تغییر	taghyr
although	اگرچه	agarchi
altogether	بالکل	bilkull
always	همیشه	hamīsha
amazed	حیران	heiran
ambassador	سفیر , ایلچی	safir, iloī
	plur : سفرا	sufarā
amber (straw attractor)	کد ربا	kah-rubā
amble	یرغده	yurgha
among	میان	mīan

amorous	عاشق 'ashiq
amulet	تعویذ ta'viz
amusement	تفرج tafarruj
ancestors	اجداد ajdad
anchor	لنگر langar
ancient	قدیم qadim
and	و u, va
anecdote	نقل naql
angel	فرشته firishta
anger	تغیر tagheiyur
angle	کنج kunj
animal	حیوان heivan
	plur: حیوانات heivannat
annalist	واقعہ نگار vaqi'a nigar
annul (to)	باطل کردن batil kardan
another	دیگر, غیر digar, gheir
answer	جواب javab
ant	مورچہ murcha
— (white ant)	موریانہ murīāna
antediluvion	قبل از طوفان qabl az tufan
antiquities	انتیقه antiqa
anxious	دل تنگ diltang
any	هیچ hich
apart	جدا juda
aperient	مساحل mushil
apologise	عذر خواستن (خواه) 'usr khaistan (kharh)
apoplexy	سکتہ sakta
apothecary	دواساز davāsaz
apparent	ظاهر sahir
appetite	اشتها ishtiha

apple	سیب arb
appointment	ماموریت ma'muriyat
appreciate	غنیمت شمردن (شمار) ghanimat shumur dan (shumār)
apprentice	شاگرد shāgird
approve	پسندیدن pasandīdan (پسند) (pasand)
apricot	زرد آلو قیسی zard alu qeisi
apron	پیش‌بند pishband
apt	مناسب munāsib.
Arabia	عربستان 'arabistān
Arab	عرب 'arab
arabian	{ عربی 'arabi
arabic	
arch	ضای محراب taq, mihrāb
archives	دفتر daftar
argument	دلیل dalil دلایل plur: dalā'il
arid	خشک khushk
aristocracy	نحبا nujabā
arithmetic	حساب hisāb
arm	بازو bāzu
arms	اسلحه aslaha
army	قشعن qushūn
around	دور dour
arrange	ترتیب دادن tartīb dādan
arrest (to)	حبس کردن habs kardan
arrive	رسیدن (رس) rasīdan (ras)
arrival	ورود vurūd
arriving	وارد varīd



arrogance	غرور	ghurūr
arrogant	مغرور	maghrūr
arrow	تیر	tīr
arsenal	قورخانه	qūrknana
art	فن	fann
	plur: فنون	funūn
artificial	ساختگی	sākhtagī
artillery	توپخانه	tūpkhāna
artillery man	توپچی	tūpchī
artist	استاد	ustād
ash	زبان گنجشک	zabān-i gunjishk
ashamed (to be)	خجالت کشیدن	khajalat kashīdan
ashes	خاکستر	khākistar
ask (to)	پرسیدن (پرس)	purīdan (purs)
asleep	خوابیده	khābīda
asparagus	مارچوبه	mārchuba
ass	خر	khar
assassin	قاتل	qātil
assassination	قتل	qatl
assault	حمله	hamla
assembly	مجلس	majlis
	plur: مجالس	majālis
assist	کمک کردن	kumak kardan
assistant	معاون	mu'āvin
associate	شریک	sharīk
	plur: شرکا	shurakā
astray	گمراه	gumrah
astrologer	مناجیم	munajjim
astrology	علم نجوم	'ilm-i nujūm
astronomy		

asylum	بست bast
athlete	پهلوان pahlavān
atom	ذره zarra
atrocious	ظلم zulm
attack (to)	حمله بریدن hamla burdan
attempt	قصد qasd
attentive	متوجه mutavajjih
auction	هراج harraj
aunt (paternal)	عمه 'amma
— (maternal)	خاله khāla
authentic	صحيح sahih
author	مصنف musannif
autograph	دست خط dast khatt
autumn	پایز pāiz
avalanche	بهمن bahman
avarice	بخل bukhī
avaricious	بخیل bakhīl
avenue	خیابان khirābān
average (on an)	روی هم رفته ru-yi ham rafta
avoid	حذر کردن hazar kardan
awake	بیدار bīdār
away	دور dūr
awful	مهیّب muhīb
awning	سایه بان sayābān
axe	تبر tabar
axiom	قواعد qā'ida
	plur: قواعد qavā'id
axis	میل mīl

B.

baby	بچه bacha
back	پشت pusht

backgammon	نرد nard
backwards	پش pas
bad	بد bad
badness	بدی badī
bag	کیسه kisa
baggage	اسباب asbāb
bake (to)	پختن (پز) pukhtan (paz)
baker	نان‌وای nānvāi
balance (large)	قاپون qāpūn
(small)	ترازو tarāzu
balloony	مهتابی mahtābi
ball	کرة kurra
— (dance)	مهمانی‌بال mihmāni-yi bāl
bamboo	نی هندی nei-i hindī
band (music)	موزیکان mūzikān
banishment	اخراج بلد ikhrāj-i balad
bank (of river)	کنار kanār
— (money)	بانک bānk
banker	صراف sarraf
banknote	اسکناس askinās
bankrupt	مفلس mufliṣ
bankruptcy	افلاس iflās
banner	علم ʿalam
banquet	مهمانی mihmāni
baptism	تعطید taʿmīd
barbarian	{ وحشی vahshī
barbarous	
barber	دلالک dallāk
bare	لخت lukht

barefoot	پا برهنه pa barahna
bareheaded	کله برهنه kala barahna
barley	جو jou
barn	انبار ambār
barracks	سرباز خانه sarbāz khāna
barrel	پیپ pīp
— (of a gun)	لوله lūla
barren	خشک khushk
barricade	سنگر sangar
base	پست past
basil	ریحان reihan
basin	طست لگن tasht, lagan
basket	سبد sabad
bastard	حرامزاده harāmzāda
bastinado	چوب و فلکه chūb u falaka
bastinado (to)	چوب زدن chūb zadan
bastinadoed (to be)	چوب خوردن chūb khurdan
bath	حمام hammām
battle	جنگ jang
bayonet	نیزه neiza
bazaar	بازار bāzār
be (to)	بودن (باش) budan (bāsh)
bead	مهره muhra
beak	نک nuk
beam (wood)	تیر tir
bean	لوبیا lubiā
bear	خرس khirs
beard	ریش rīsh
beast	بهیمه bahīma
	plur: بهایم bahāyim
beat (to)	زدن (زن) zadan (zan)

beautiful	قشنگ qashang
beauty	حسن husn
beaver	سگ آبی sag-i abī
because	زیرا که zira ki
become (to)	شدن (شو) shudan (shou)
becoming	شایسته shāyasta
bed	رخت خواب rakht-i khāb
bedstead	تخت خواب takht-i khāb
bedroom	خوابگاه khābgāh
bee	زنبور zambur
beef	گوشت کاو gusht-i gāv
beer	آب جو ab-i jou
beetle	سن sin
beetroot	چقندر chuqundur
— (red)	لبو labu
before	قبل qabl
beg (to)	استدعا کردن istid'ā kardan
— (alms)	گدای کردن gadai kardan
beggar	گدا gada
begin	گرفتن (گیر) giriftan (gīr)
beginner	مبتدی mubtadi
behind	عفت 'aqab
believe	باور کردن bāvar kardan
bell	رنگ zang
belly	شکم shikam
below	زیر zir
belt	کمربند kamar band

bench	سکو sakū
bend (trans)	پیچاندن pīchāndan
— (intrans)	پیچیدن (پیچ) pīchidan (pīch)
bend (subst)	پیچ و خم pīch u kham
besides	علاوه از 'alwa az
besiege	محاصره کردن muhāsira kardan
best	بهترین bihtarīn
bet (to)	شرط بستن shart bastan
better	بهتر bihtar
between	میان mīān
beyond	آن طرف an taraf
bible	توریت و انجیل tourāt va anjīl
bier	تابوت tabūt
big	بزرگ , کلفت buzurg, kuluft
bigotry	تعصب ta'assub
bill	حساب hisāb
— (of exch.)	برات barat
bind (to)	بستن (بند) bastan (band)
bird	مرغ murgh
birth	تولد tavallud
biscuit	نان خشک nun-i khuchk
bit	پاره pāra
bite (to)	گزیدن gazīdan
bitter	تلخ talkh
black	سیاه siyah
blackguard	هزارزاده haramzada
blacksmith	آهنگر ahangar
blade (sword, knife)	تیغه tigha
blame	تقصیر , عیب taqsir, 'eib plur: عیوب 'uyub

blanket	پتو patu
— (of a horse)	جل jul
blasphemy	کفر kufr
bleed (to)	خون گرفتن رگ khun giriftan, rag zadan
blessed	مبارک mubarak
blind	کور kur.
block (to)	مسدود ساختن masdud sakhtan
blood	خون khun
bloodthirsty	خون‌خوار khunkhar
blossom (to)	شگفتن shiguftan
blottingpaper	کاغذ آب‌کش kaghaz-i abkash
blow (to)	وزیدن (وز) varidan (var)
— (with the breath)	پف کردن puf kardan
blue	آبی abi
blunt	کند kund
board	تخته takhta
boast (to)	لاف زدن laf zadan
boat (rowing)	کرجی karaji
body	تن, بدن tan, badan
— dead	مردہ murda
boil (to)	جوشانیدن jushanidan
bold	دلیر dilir
bolster	بالش balish
bolt	چفت chift
bomb	خمپاره khumpara
bone	استخوان ustukhan
book	کتاب kitab
	plur: کتب kutub

bookbinder	مخاف sahhaḥ
bookbinding (the)	جلد jild
boot	چکمه chakma
border	حاشیه hašhiā
born	زاده zāda
borrow	امانت گرفتن amānat giriftan
— (money)	قرض کردن qarḥ kardan
botany	علم نباتاتی 'ilm-i nabātātī
both	هر دو har du
bottle	شیشه shīsha
bottom	ته tah
bough	شاخ shākh
bouquet	گلدسته guldasta
bow	کمان kaman
to bow	تعارف کردن ta'aruf kardan
bowl	کاسه kāsā
box (big)	صندوق sanduq
— (small)	جعبه ja'ba
— (on the ear)	سالی sālī
box (to)	مشت زدن musht zadan
boxtree	شمشاد shamshād
boy	پسر pisar
bracelet	دست بند dastband
braces	بند شلوار band-i shalvār
brackish	شور shūr
brain	مغز maghḥ
brand	داغ daḡh
brandy	کونیاک kunyāk
brass	برنج birinj
bravo!	به به bah! bah!



bread	نان nān, nun
breadth	پهنای pahnai
break (to)	شکستن (شکن) shikastan (shikan)
breakfast	نهار nahar
breast	سینه sina
— (female)	پستان pistān
breath	نفس nafas
to breathe	نفس کشیدن nafas kashidan
breeches	شلوار shalvār
breechloader	ته پر tah pur
breeze	نسیم nasīm
brick (unburnt)	خشت khisht
— (burnt)	آجر ajur
bride	عروس 'arus
bridegroom	داماد damād
bridge	پل جسر pul, jisr
bridle	جلو jilou
brigand	رهزن rahzan
bright	روشن roushan
bring	آوردن (آر) avurdan (ar)
broad	پهن pahn
broker	دلال سمسار dallāl, samsār
bronze	چودن chudan
brooch	سنجاق sanjāq
broom	جاروب jarub
broth	آب گوشت abgusht
brother	برادر barādar
brown	قهوه qahvā
brush	پاک کن pāk kun

buckle	سگک sagak
bud	غنچه ghuncha
buffalo	گاو میش gāv-i mīsh
bug	ساس sās
— (poisonous)	گنه مله gana, malla
build	بنا کردن banā kardan
builder	بنا bannā
building	عمارت 'imārat
bulb	پیاز piāz
bullet	گلوله gulula
bunch	خوشه khūsha
burden	بار bār
burial	دفن dafn
burn (trans)	سوزاندن sūzāndan
— (intrans)	سوختن (سوز) sukhtan (sūz)
burst	ترکیدن (ترك) tarakīdan (tarak)
bush	بوته buta
business	کار kār
busy	مشغول mashghul
but	لیکن likan
butcher	قصاب qasāb
butler	پیش خدمت pīsh-khidmat
butter	کبه kara
— (clarified)	روغن roughan
butterfly	شاه پرک shāh parak
button	دکمه dukma
buy	خریدن (خر) kharīdan (khar)
buyer	مشتوی mushtarī

## C.

cabbage	کلم	kalam
cage	قفص	qafas
cake	نان شیرینی	nān-i shīrīni
calamity	بلا	balā
calf	گوساله	gusāla
calico	چیت, قلمکار	chit, qalamkar
call	صدا کردن	sadā kardan
called	مسمی	musammā
camel	شتر	shutur
camomile	بابونه	bābuna
camp	اردو	urdu
camphor	کافور	kāfur
canal	نهر, جوب	nahr, jub
candle	شمع	sham <sup>c</sup>
candlestick	شمعدان	sham <sup>c</sup> dān
canq	نی	nei
cannon	توپ	tup
canter	چارنعل	chārna <sup>l</sup>
canvas	کرباس	karbas
cap	کلاه	kulāh
capable	قابل	qābil
capacity	قابلیت	qābila <sup>t</sup>
cape	سر	sar
caper	کبر	kabar
capital	پای تخت	payi takht
caprice	تلوین مزاج	talavvun-i mizaj
captain	سلطان	sultān
captive	اسیر	asir
caravan	قافله, کاروان	qafilā, karavān

caravanserai	کاروانسرا	kārvānsarā
carcass	لاش	lāsh
card (play)	گنجافه	ganjafa
— (visiting)	کارت	gārt
care	فکر	fikr
careful	خبردار	khābardār
careless	بی خبر	bi khabar
carnation	میخک	mikhak
carpenter	نابجار	najjār
carpet (general)	فاش	farsh
— (knotted)	قالی	qālī
— (woven)	گلیم	gilīm
— (felt)	نمد	namad
carriage	کالسکه	kalaska
carrier	حمل	hammāl
carrot	هویج	havij
carry	بردن (بر)	burdan (bar)
cartridge	فشنگ	fishang
to carve	تراشیدن (تراش)	tarāshidan (tarāsh)
carving	نقش	naqsh
cascade	آبشار	ābshār
cash	پول نقد	pul-i naqhd
to cast (in a mould)	ریختن (ریز)	rīkhtan (rīz)
castle	قصر قلعه ارك	qasr, qal'a, ark
castor oil	روغن چراغ	roughan chirāgh
to castrate	آخته کردن	akhta kardan
cat	گربه	gurba
— (long haired Persian cat)	برای	burraq
catalogue	فهرست	fihrist

to catch	گرفتن (گیر) giriftan (gīr)
cauldron	دیگ dīg
cauterize	داغ کردن dāgh kardan
cavalry	سواره savāra
cavern	غار ghār
caviar	تخم ماهی tukhm-i māhi
to cease	تمام شدن tamām shudan
ceiling	سقف saqf
celebrated	مشهور معروف mashhūr, ma'rif
celery	کلفس kalāfs
cellar	زیر زمین zīr zamīn
centre	مرکز markaz
ceremony	رسم rasm
— plur.	رسوم rusūm
certain	یقین yaqīn
certificate	تصدیق tasdīq
— (of a servant)	کاغذ رضامندی kaghaz-i risāmandī
chain	زنجیر zanjīr
chair	صندلی sandalī
chalk	گل سفید gil-i safīd
chamberlain	پیشخدمت حضور pīshkhidmat-i husūr
chancery	دفتر daftar
chandelier	چهل چراغ chihil chirāgh
chandler	بقال baqqāl
to change	غرض کردن 'avaz kardan
chapter	باب bāb
character	خلاصه khaslat
charcoal	زغال zughāl

chargé d'affaires	شارژدافر کفیل امور	chærjdafar, kafl-i umūr
charity	کرم	karam
charm	طلسم	talism
chastity	عصمت	'asmat
cheap	ارزان	arzan
cheapness	ارزانی	arzani
cheating	تقلب	taghallub
cheese	پنیر	panir
chemist	عطار دواساز	'attar, davāsaz
cheque	برات	barāt
cherry (sweet)	گیلاس	gīlas
— (sour)	آلبالو	alubalu
chess	شطرنج	shatranj
chest (human)	سینه	sīna
chestnut	شاه بلوط	shah balut
chicken	جوجه	jūja
chief	رئیس خان	ra'īs, khān
child	بچه	bacha
childhood	بچه‌گی	bachagi
chimney	دودکش	dudkash
chin	زنج	zanakh
China	چین	Chin
China, Chinese	چینی	chini
chintz	قلم‌کار	qalamkar
choke	حفا شدن	khafa shudan
cholera	وبا	vab
choose	اختیار کردن	ikhtiar kardan
Christ	حضرت عیسی	Hazrat-i 'Isa
Christian	عیسوی	'Isavi

chronicle	تاریخ تواریخ	tarrikh plur: tavarrikh
church	کلیسیا	kalīsiya
cinnamon	دار چینی	dār-chīnī
circle	دایره	dāira
circumcision	ختنه	khatna
cistern	آب انبار	āb-ambār
citadel	قلعه	qal'a
city	شهر	shahr
civility	ادب	'adab
claim	طلب	talab
—	ادعا	iddi'a
claimant	مدعی	mudda'ī
class	قسم, طبقه	qism, tabaqa
claw	چنگال	changāl
clay	گل	gil
clean	پاک	pāk
clear	صاف	saf
to cleave	شکافتن شکاف	shikaftan .(shikāf)
clergyman	کشیش	kashīsh
clever	با هوش	bā hūsh
climate (water and air)	آب و هوا	āb u havā
to cling	چسپیدن چسپ	chaspīdan (chasp)
cloak	عبا	'abā
clock	ساعت مجلسی	sā'at-i majlisī
to close	بستن بند	bastan (band)
cloth	ماهوت	māhut
to clothe	پوشیدن پوش	pushīdan (push)
— (causal)	پوشاندن پوشان	pushāndan (pushān)
clothes	رخت	rakht
	لباس	libās

cloud	ابر abr
clove	میخک mikhak
clover	شبدار shabdar
coachhouse	کالسکه خانه kalaskakhāna
coachman	کالسکه چی kalaskachi
coal	زغال سنگ zughāl-i sang
coarse	درشت durusht
'coast	کنار kanār
—	ساحل sahil
— (plur.)	سواحل savāhil
coat (persian)	سرداری sardari
cobweb	تار عنکبوت tar-i 'ankabut
cock	خروش khurus
coffee	قهوه qahva
coffin	تابوت tabut
coin	سکه sikka
to coin	ضرب کردن zarb kardan
cold (adj.)	سرد sard
to catch cold	سرما خوردن sarma khurdan
collar	یقه yakha
to collect	جمع کردن jam' kardan
collyrium	سرمه surma
colonel	سرهنگ sarhang
colour	رنگ rang
colt	گرس kurra
column	ستون sutun
comb	شانه shāna
to comb	شانه زدن shāna zadan
to come	آمدن (آ) amadan (ā)



comet	ستاره دنباله دار	sitara-yi dumbāla dār
comic	مضحک	muzhik
command	حکم فرمان	hukm, farmān
to command	فرمودن فرمان	farmūdan (farmā)
commentary	تفسیر	tafsīr
commerce	تجارت	tijarat
companion	رفیق	rafiq
to compare	مقابلہ کردن	muqābila kardan
comparatively	بالنسبه	bi'n nisba
compass	قبلہ نما	qibla namā
compensation	مکافات	makāfat
complaint	شکایت	shikāyat
complete	تمام	tamām
compliments	سلام	salām
composed	مرکب	murakkab
to conceal	پنهان کردن	panhān kardan
concerning	در خصوص	dar khusus
concession	امتياز	imtiyāz
conciliation	مصالحة	musālahā
condition	حل	hāl
— (stipul)	plur: احوال	ahvāl
	شرط	shart
	plur: شروط	shurūt
to condole	تعزیه کردن	ta'ziā kardan
conduct	رفتار	raftār
confectioner	شیرینی ساز	shirīnī sāz
confederacy	معاهده	mu'āhidā
to confess	اقرار کردن	iqrār kardan
confidence	استقلال	i'tiqād
confidentially	محرمانه	mahramāna

to confirm	تصدیق کردن tasdiq kardan
to confiscate	ضبط کردن zabt kardan
conformably	موافق mavâfiq
confusion	شلوب shuluq
to congratulate	تبریک کردن tabrik kardan
conjurer	ساحر sahir
to conquer	فتح کردن fath kardan
to consent	راضی بودن razî budan
consolation	تسلی tasallî
consul	قنصل qunsul
consulate	قنصلگری qunsulgarî
contagion	سرایت sarâyât
contagious	مسمی musî
content	راضی razî
to contradict	رد کردن radd kardan
contrary	ضد عکس zidd, 'aks
contrivance	تدبیر tadbîr
convalescence	شفا shafa
convent	دیر deir
conversation	صحبت suhbat
cook	آشپز ashpaz
to cook	پختن پز pukhtan (paz)
cool	خنک khunak
copper	مس mis
coppersmith	مسگر misgar
copy	سواد savâd
cork	خوب پنبه chub-i pamba
corkscrew	پیچ prich

corn	غله ghalla
corner	کنج kunj
corporal	وکیل vakıl
corpulent	چاق chāq
to correct	تصحیح کردن tas-hih kardan
correspondence	مکاتبه mukātiba
corridor	دالان dālan
corrupt	خواب kharāb
cost	قیمت qimat
cotton	پنبه pamba
cough	سلفه sulfa
to count	شمردن شمار shumurdan (shu- mar)
counterfeit	ساختگی sakhtagi
country	ولایت vilāyat
countryseat	بیلاق yeilāq
couplet (verse)	بیت beit
courage	دلیری diliri
courier	چاپار chapar
court	دربار darbar
courtesan	جند jinda
cover	پوشش pushish
to cover	پوشاندن پوشان pushandan (pushan)
cow	گاو gāv
coward	ترسو tarsu
crab	خرچنگ kharchang
crack	ترك tarak
cradle	گهواره gahvāra
cravat	گردنبند gardenband
cream	خامه khāma

to create	آفریدن <i>afarīdan</i> ( <i>afarīn</i> )
creator	خالق <i>khāliq</i>
creature	مخلوق <i>makhluq</i>
credentials	اختیار نامه <i>ikhtiyār nama</i>
creditor	طلب کار <i>talab-kār</i>
crime	تقصیر <i>taqsir</i>
cripple	چلاغ <i>chulagh</i>
crooked	خم کج <i>kham, kaj</i>
crop	حاصل <i>hasil</i>
to cross	عبور کردن <i>'ubur kardan</i>
crow	کلاغ <i>kalagh</i>
crowd	جمعیت <i>jam'iat</i>
crown	تاج <i>tāj</i>
to crucify	به صلیب زدن <i>bi salīb sadan</i>
cruel	ظالم <i>zūlim</i>
cruelty	ظلم <i>zulm</i>
to crush	خورد کردن <i>khurd kardan</i>
to cry	داد زدن <i>dād sadan</i>
crystal	بلور <i>bulur</i>
cucumber	خیار <i>khīr</i>
cultivated	آباد <i>abād</i>
cultivation	زراعت <i>zarā'at</i>
cup	فنجان <i>finjan</i>
cupboard	دولابچه <i>dulābcha</i>
cupola	گنبد <i>gumbad</i>
curb	دهنه <i>dahana</i>
curds and whey	ماست <i>māst</i>
cure	علاج <i>'ilāj</i>
curiosity	کنج کاوی <i>kunz kāvī</i>
curl	نَف <i>zulf</i>

currants	سبز sabza
currier	دبّاغ dabbāgh
currycomb	قشو qashou
curse	لعنت la'nat
curtain	پرده parda
cushion	بالش bālīsh
custom	رسم rasm
custom-house	گمرک خانه gumruk-khāna
to cut	بریدن (بر) burridan (burr)
cypress	سرو sarv

## D.

dagger	خنجر khanjar
dam	سد sadd
damage	خرابی kharābī
”	ضرر zarar
Damascus	شام Shām
damasked (steel)	جوهر دار jouhar-dār
to dance	رقصیدن (رقص) rakhsīdan (rakhs)
danger	خطر khatar
dangerous	خطرناک khatarnāk
daring	جرات jur'at
dark	تاریک tarīk
darkness	تاریکی tarīkī
date (fruit)	خرما khurmā
— (time)	تاریخ tarīkh
daughter	دختر dukhtar
day	روز rūz
dead	مردہ murda

deaf	کار	kar
dealing	معامله	mu'amala
dear (beloved)	عزیز	'aziz
— (expensive)	گران	girān
death	مرگ	marg
debt	قرض	qarz
debtor	بده کار	bidih kār
decanter	تنگ	tung
to decay	پوسیدن (پوس)	pūsīdan (pūs)
deceit	تقلب	taqallub
to decorate	زینت دادن	zīnat dādan
decoration (order)	نشان	nishān
to deduct	کم کردن	kam kardan
deep	گود	goud
defeat	شکست	shikast
to defend	همایت کردن	hirāyat kardan
defendant	مدعی الیه	mudda'ā ileihi
degree	درجه	daraja
delicious	لذیذ	laziz
delight	لذت	lazzat
to deliver	تسلیم کردن	taslīm kardan
deluge	طوفان	tufan
demon	دیو	div
demon of the desert	غول بیابانی	ghul-i biābunī
denial	انکار	inkār
dentist	دندان ساز	dandān-sāz
to depose (office)	معزول کردن	ma'zul kardan
deposit	امانت	amānat
deputy	نایب	nāyib

derision	ریش خند rīsh-khand
to descend	پایین آمدن pāyin amadan
to describe	تعریف کردن ta'rif kardan
description	بیان beyan
desert	بیابان bīzbān
deserving	سزاوار sazāvar
desire	آرزو arzu
to despair	مایوس شدن māyūs shudan
to despise	بهیچ نشمردن bi hīch na shu- murdan
destiny	بخت bakht
to destroy	خراب کردن kharāb kardan
detail	تفصیل tafsil
devil	شیطان sheitan
dew	شبنم shabnam
dialogue	گفتگو guftugū
diamond	الماس almās
diarrhoea	اسهال is'hāl
diary	روزنامه rūznāma
— (of a journey)	سفر نامه safar-nāma
dictionary	لغت lughat
to die	مردن (میر) murdan (mīr)
difference	فرق تفاوت farq, tafāvut
different	چیز دیگر jūr-i digar
difficult	مشکل mushkil
to dig	کندن (کن) kandan (kan)
to digest	تحلیل کردن tablīl kardan
dignity	شان shān
diligent	کارکن kār-kun

to dine	شام خوردن	shām khurdan
dining-room	سفره خانه	sufra-khāna
dinner	شام	shām
direction	سمت	samt
directly	الآن	al ān
director	رئیس	ra'īs
dirt	کثافت	kasāfat
dirty	چرک , کثیف	chirk , kasīf
to discharge	جواب دادن	javāb dādan
discipline	انتظام	intizām
discontented	ناخوشنود	nā-khushnūd
to discover	پیدا کردن	peida kardan
to disgrace	رسو کردن	rusvā kardan
dish	دیس	dis
— (food)	خوراک	khurāk
disinterested	بی غرض	bi-gharaz
to dismiss	مرخص کردن	murakhkhas kardan
disobedient	سرکش	sarkash
dispersed	متفرق	mutafarriq
displeased	کج خلق	kaj-khulq
dispute	دعوا	da'vā
to dissolve	حل کردن	hall kardan
distance	مسافت	masāfat
distant	دور	dūr
to distribute	تقسیم کردن	taqsim kardan
district	بلوک	buluk
ditch	خندق	khandaq
ditto	ایضاً	eizan
to dive	غوطه خوردن	ghuta khurdan
to divide	قسمت کردن	qismat kardan



divine	آلهی	ilāhī
divorce	طلاق	talāq
to do	کردن (کن)	kardan (kun)
doctor	حکیم	hakīm
dog	سگ	sag
— (sporting)	توله	tula
— (greyhound)	تازی	tāzī
doll	عروسک	‘arūsak
dome	گنبد	gumbad
domestic	خانگی	khānagī
domicile	منزل	manzil
door	در	dar
— (to shut the door)	در را پیش کردن	dar-rā pish kardan
— (to bolt the door)	در را چفت کردن	dar-rā chift kardan
— (to open the door)	در را وا کردن	dar-rā vā kardan
dot	نقطه	nuqta
double	دو لا	du lā
doubt	شک	shak
dough	خمیر	khamīr
dove	قمری	qumrī
down	پایین	pāīn
dragoman	مترجم	mutarjim
draper	بزاز	bazzāz
draft	برات	barāt
	حواله	havāla
draughtsboard	تخته نرد	takhta-yi nard
to draw	کشیدن (کش)	kashīdan (kash)
drawer (furniture)	جعبه	ja‘ba
drawers	زیر جامه	zīr-jāma
dreadful	مهیّب	muhīb

to dream	خواب دیدن	khāb دیدan
dress	لباس	libās
to dress	رخت پوشیدن	rakht pushidan
to drill	مشق کردن	mashq kardan
to drink	خوردن (خور)	khurdan (khur)
to drip	چکیدن (چک)	chakidan (chak)
to drive	راندن (ران)	rāndan (rān)
— (in a carriage)	سوار کالسکه رفتن	savār-i kālaska raf- tan
drop (of liquor)	قطره	qatra
	چکه	chaka
drowned	غرق	gharq
druggist	عطار	‘attar
drum	طبل	tabl
»	بالابان	balāban
drunk	مست	mast
dry	خشک	khushk
duck	اوردک	urdak
dumb	لال	lāl
dun (horse)	سمند	samand
dung	پهین	pahīn
dungeon	دستاق خانه	dustakh-khāna
durability	دوام	davām
during	ما دام	mā dam
dust	گرد و خاک	gard u khāk
to dust	گرد گرفتن	gard giriftan
duster	دست مال	dastmāl
duty	تکلیف	taklīf
to dye	رنگ زدن	rang zadan
dynasty	سلسله	silsila

## H.

each	هر یکی har yakī
eagle	قَره قوْش qara-qūsh
ear	گوش gūsh
— (of corn)	خوشه khūsha
early	زود zūd
earring	گوشواره gūshvāra
earth	زمین خاک zamīn, khāk
earthenware	کوزه kuzai
earthquake	زلزله zalzala
ease	راحت rahat
easy	آسان āsan
east	مشرق mashriq
The East	مشرق زمین mashriq-zamīn
to eat	خوردن (خور) khurdan (khur)
ebony	آبنوس ābnūs
edifice	عمارت ‘imārat
to educate	تربیت کردن tarbiyat kardan
education	تربیت tarbiyat
effect	اثر āsar
egg	تخم tukhm
— (fried)	تخم نیم رو tukhm-i nīm-ru
— soft boiled	تخم نیم بند tukhm-i nīm band
egotism	خود پرستی khud-parasti
either-or	یا یا yā-yā
elastic	جِهَنده jahanda
elbow	مِرْفَق mirfaq
— (plur :)	مِرْفَق marāfiq

to elect	گزیدن (گزین)	guzdan (guzin)
elegant (in clothes)	خوش لباس	khush-libās
element	عنصر	‘unsur
— (plur)	عناصر	‘anāsir
elephant	فیل	fil
elm	نارون	nārvan
eloquence	فصاحت	fasāhat
eloquent	فصیح	fasih
embassy	سفارت کبری	safarat-i kubrā
to embezzle	خیانت کردن	khianat kardan
to embrace	بغل گرفتن	baghal giriftan
embroidery	گلدوزی	guldūzī
emerald	زمرّد	zumurrud
emery	سنباده	sumbāda
emetic	مستفرغ	mustafrigh
emperor	امپراطور	imparatur
empress	امپراتریس	imparātris
employed	مشغول	mashghul
empty	خالی	khālī
enamel	مینا	minā
enclosed (in a letter)	لغاً	laffan
end	آخر	akhir
to end	تمام شدن	tamām shudan
enemy	دشمن	dushman
energy	شوق	shouq
engagement	وعدّه	va‘da
engine	ماشین	māshīn
engineer	مهندس	muhandis
English	انگلیس	inglis
enough	بس	bas
»	کافی	kaft

to enter	داخل شدن dākhil shudan
envelope	پاکت pakat
envions	حسود hasud
envirous	اطراف atrāf
envy	حسد hasad
equal	برابر barābar
error	غلط ghalat
to escape	رستن (راه) rastan (rah)
especially.	خصوصاً khususan
etc	و غیره va gheira
eternity (without beginning)	ازل azal
— (without end)	ابد abad
eunuch	خواجه آغا khaja, agha
Europe	فرنگستان Farangistan
European	فرنگی Farangi
evening	شام sham
every	هر har
ewer	آفتابه aftaba
exact	درست durust
to exaggerate	مبالغه کردن mubalagha kardan
examination	امتحان imtiḥan
example	مثل masal
excellency	جباب عالی janāb-i ‘ālī
except	بغیر bi gheir
exception	استثنا istisnā
exchange (money)	صرف sarf
to exchange	موص کردن ‘avaz kardan
excrement	که guh

excuse	عذر 'uzr
executioner	میر غضب mīr ghazab
exercise	مشق mashq
existence	وجود vujūd
existent	موجود moujūd
to expect	منتظر بودن muntazir būdan
to expel	بیرون کردن birūn kardan
to expend	خرج کردن khارج kardan
experience	تجربه tajruba
expert	اهل خبره ahl-i khibra
to explain	بیان کردن beiān kardan
to export	ببخارج کردن bi khārij burdan
extra ordinary	فوق العاده fouq al 'āda
eye	چشم chashm
eyebrow	ابرو abrū
eyeglass	عینک 'einak

F.

face	صورت surāt
facing	رو برو ru bi ru
fact	حقیقت haqiqat
factory	کارخانه kārkhāna
to fade	پژمردن (پژمیر) pajmurdan (pajmīr)
to faint	بی هوش شدن bi hūsh shudan
fairy	پری parī
faith	وفا vafā
faithful	وفادار vafadar
faithless	بی وفا bi vafā
falcon	قوش qush
to fall	افتادن (افت) uftādan (uft)

false	دروغی durughi
fame	نام و ننگ nām u nang
family	عیال و اطفال ‘ayāl u atfāl
famous	مشهور mash-hur
fan	باد بزن bād-bizan
fanatic(al)	متعصب muta‘assib
fancy	خیال kheyāl
far	دور dūr
farewell	وداع vidā‘
farrier	نعل بند na‘l band
fast (well fixed)	محکم muhkam
to fast	روزه گرفتن rūza giriftan
fat (subst.)	پی pi
— (adj.)	چاق obḥq
father	پدر والد padar, valid
fault	عیب تقصیر ‘eib, taqsir
favour	التفات iltifāt
favourite	عزیز ‘azīz
fayence	کاشی kashī
fear	ترس و باک tars u bāk
to fear	ترسیدن (ترس) tarsidan (tars)
feast	مهمانی mihmāni
feastday	عید ‘īd (vulg. ‘eid)
feather	پر par
fee	انعام in‘ām
to feed	پرورتن (پرور) parvardan (parvar)
feeling	حس hiss
felt	نمد namad
female	مده mēda
fertile	حاصل ده ḥasil-dih

fetters	پا بند	pe-band
fever (intermittent)	نوبه	nouba
— (trembling)	تپ لرز	tap-i larz
few	کم	kam
field	صحرا	sahrā
— (in compositions)	زار	zār
fig	انجیر	anjir
to fight	دوئی کردن	da'vā kardan
figure	شکل	shakl
to fill	پر کردن	pur kardan
to filter	صاف کردن	sāf kardān
filth	کثافت	kasāfat
filthy	کثیف	kasīf
finance	مالیات	mālīyat
to find	پیدا کردن	peidā kardan
fine	نازک	nāzuk
a fine	جریمانه	jarīmāna
to fine	جریمانه کردن	jarīmāna kardan
finger	انگشت	angusht
to finish	تمام کردن	tamām kardan
fire	آتش	atash
— (to light the fire)	آتش روشن کردن	atash roushan kar- dan
— (to put out the fire)	آتش خاموش کردن	atash khamūsh kar- dan
firewood	هیزم	hizum
fireworks	آتش بازی	atashbāzi
first	اول	avval



fish	ماهی māhr
fist	مشت musht
fitting	باندازه bi andāza
to fix	نصب کردن nasb kardan
flag	پرچم beiraq
— vulg:	بییدی beidaq
flame	شعله shu'la
flattery	تملق tamalluq
flea	کهک kahk
to flee	فرار کردن farār kardan
flesh	گوشت gūsh
flint	سنگ چاقماق sang-i chaqmaq
flock	گله رمه gala, rama
flood	سیل seil
flour	آرد ard
flowing	جاری jarī
flower	گل gul
flute	نی nei
fly	مگس magas
to fly	پریدن (پر) paridan (par)
foal	کوه kurra
foam	کف kaf
fog	مه mih
to fold	تا کردن tā kardan
the following	ذیل zeil
food	خوراک khurāk
fool	خر khar (aqs.)
foot	پا pā
for	برای barāyi

to forbid	منع کردن man <sup>c</sup> kardan
forehead	پیشانی pishani
foreign	غریب gharib
Foreign Affairs	امور خارجه umur-i kharija
forest	جنگل jangal
forgery	ساختگی sakhtagi
to forget	فراموش کردن faramush kardan
to forgive (بخش)	عفو کردن, بخشیدن afv kardan, bakhshidan (bakhsh)
fork	چنگال changal
form	صورت surat
former (previous)	سابق sabiq
fort	قلعه qala <sup>c</sup>
fortunate	خوش بخت khush-bakht
— (unfortunate)	بد بخت bad-bakht
fortune	بخت bakht
fountain	فواره favvāra
fowl	مرغ murgh
fox	روباه rubah
frame	قاب چهار چوبه qāb, chahar-chūba
free	آزاد azād
freedom	آزادی azādi
freemason	فرامسون faramasūn
freeze	یخ بستن yakh bastan
French	فرانسوی farānsavi
fresh	تازه tāza
Friday	جمعه jum <sup>a</sup>
friend	دوست dūst
friendly	دوستانه dūstāna

friendship	دوستى dūstī
to frighten	ترسانیدن (ترسان) tarsanīdān (tarsān)
frock	فستان fistan
frog	قرباغه qurbāgha
from	از az
frontier	سرحد sar-hadd
frost	سرما sarmā
fruit	میوه mīva
to fry	بریان کردن bīrīān kardan
full	پر pur
fun	تفرج tafarruj
funny	مضحک mushik
fur	پوستین pūstīn
furlough	مرخصی murakhasī
furnace	تنور tanūr
furniture	مبل و اسباب mubl u asbāb
future	آینده āyanda

## G.

gall	زهره zahra
gallnut	مازو māzu
to gallop	دویدن (دو) dāvidān (dou)
— (causal)	دواندن (دوان) dāvāndan (dāvān)
— (a horse)	تاختن (تاز) takhtan (tāz)
gambling	قمار بازی qumār-bāzī
game	بازی bāzī
gaol	حبس habs
garden	باغ bāgh
gardener	باغبان bāghbān vulg: bāghbūn
garlic	سیر sir

garnet	لعل lac
garter	جراب بند jurāb band
gate	دروازه darvāza
gate-keeper	دربان darban
gazelle	آهو ahu
gelding	اخته akhta
general (army)	سرتیب sartip
general (adjective)	عمومی 'umūmī
generation	پشت pusht
gentle	ملایم mulāyim
gentleman	نajib nazib
genuine	صحيح sahih
geography	جغرافیا jughrafiā
geometry	هندسه handasa
ghost	روح ruh
— (Holy Ghost)	روح القدس Rūh al quds
gift	پیشکش pishkash
gilt	مطلا mutalla
ginger	زنجبیل zanjabil
girl	دختر dukhtar
to give	دادن (د) dādan (dih)
glass	شیشه shisha
— (wine glass)	گلاس gilās
— (tea glass)	استقام istaqām
— (looking glass)	آینه aina
glory	جلال jalāl
glue	سیریشم sirishum
to go	رفتن (رو) raftan (rou)
goat	بز buz

God	خدا	Khudā
,	الله	Allāh
gold	طلا	tilā
,	زر	zar
goldsmith	زرگر	zargar
good	خوب	khub
good-bye	خدا حافظ	khudā ḥafiz
goods	مال	māl
goose	قاز	qaz
gospel	انجیل	anjīl
gourd	کدو	kadu
gout	نقرس	niqris
government	حکومت	hukūmat
governor	حاکم	hākīm
gradually	کم کم	kam-kam
grain	دانه	dāna
grammar	صرف و نحو	sarf u nahv
grandfather	جد	jadd
grandmother	جده	jadda
grandvizier	صدر اعظم	Sadr a'zam
grape	انگور	angūr
grass	علف	'alaf
grateful	حق شناس	haqq shanās
gratis	مفت	muft
grave (tomb)	قبر گور	qabr, gūr
gravel	ریگ	rīg
gray	خاکستری	khākistārī
— (horse)	قز	qizil
grease	چربی	charbī

greasy	چرب charb
great	بزرگ buzurg
green	سبز sabz
greens	سبزی sabzi
greyhound	سگ تازی sag-i tāzi
grief	غم gham
to grind	سابیدن (ساب) sâbidan (sâb)
grocer	بقال baqqāl
groom	مہتر mihtar
ground	زمین zamīn
to grow (veget)	رستن (رو) rustan ru
— (persons and animals)	بزرگ شدن buzurg shudan
guarantee	ضمانت zamānat
guard	کشیک kashīk
guess	قیاس qīās
guest	مہمان mihmān
guide	بلد balad
gulf (sea)	خلیج khalīj
gun	تفنگ tufang
— (double barrelled)	دو لوله du lula
— (breech loader)	تدپور tahpur
— (muzzle loader)	دھن پر dahan pur
gunner	توپچی tupchi
gut	رودہ ruda
gutter	راہ آب rah-i āb
gymnasium	زور خانہ zur-khāna
gymnastics	ورزش varzish
gypsum	کچ گچ gaj

gipsy

کونی kouli

## H.

habitation

مسکن maskan

— (plur.)

مساکن masākin

hail

تگرگ tagarg

hair

مو mū

half

نیم نصف nīm, nisf

hall

ایوان eivān

hammer

چکش chakush

hand

دست dast

handful

مشت musht

handkerchief

دست مال dast māl

handle

دسته dasta

to hang

آویزان کردن avizān kardan

to happen

اتفاق افتادن ittifaq uftadan

happy

خوش وقت khush-vakht

harbour

لنگر گاه langar-gāh

hard

سخت sakht

harem

اندرون andarūn

harm

ضرر zarar

harness

یراق yarāq

harvest

ذرو حاصل dirou, hāsil

haste

عاجله 'ajala

hasty

دست پاچه dast-pācha

hat

کلاه kulāh

hatred

کین kīn

haughtiness

غرور ghurūr

haughty

مغرور maghrūr

hawk

قش qush

hay	یونجه yunja
head	سر sar
headache	درد سر dard-i sar
health	صحت siḥat
»	احوال ahvāl
»	سلامتی salāmatī
to hear	شنیدن (شنو) shanīdan (shanou)
heart	دل dil
heat	گرمی garmī
heathen	کافر kāfir
heaven	بهشت bihisht
heavy	سنگین sangīn
hedgehog	خار پشت khār-pusht
heel	پاشنه pāshna
height	بلندی bulandī
heir	وارث vāris
hell	دوزخ dūzakh
»	جهنم jahannam
helmet	خود khud
help	کمک kumak
hen	مرغ murgh
here	اینجا injā
hero	بهادر bahādur
hideous	زشت zisht
high	بلند buland
Higness	حضرت والا hazrat-i vālā
hill	تپه tapa
to hinder	منع کردن man' kardan
hire	کرایه kirāya
history	تاریخ tarīkh



to hit	زدن (زن) zadan (zan)
hog	خوک khuk
to hold	نگاه داشتن nigah dashtan
hole	سوراخ surakh
holiday	روز تعطیل ruz-i ta'til
hollow	خالی khālī
holtsters	قبل qubul
holy	مقدس muqaddas
honest	درست کار durust-kār
honey	عسل 'asal
honour	آبرو ābru
to honour	احترام کردن ihtirām kardan
hoof	سم sum
hook	قلاب qullab
hoopoe	هدهد hudhud
hope	شانه سر shāna-sar
hopeful	امید umīd
hopeless	امیدوار umīdvar
horizon	نامید nā-umīd
horn	عفق 'ufuq
horse	شاخ shakh
— (pack-horse)	اسب asp
horse-shoe	یابو yābu
horseman	نعل na'l
hospitable	سوار savār
hospital	مهمان دوست mihman-dust
hot	مریض خانه mariz-khāna
hotel	داغ dāgh
hour	مهمان خانه mihman-khāna
	ساعت sh'at

house	خانه khāna
household	خانوار khānavār
human	انسانى insāni
humble	مظلوم mazlūm
hunger	گرسنگى gurusnagi
hungry	درسنه gurusna
— (vulg.)	دشنه gushna
hunt	شکار shikar
hunter	شکارچی shikarchi
hurry	عاجله 'ajala
to hurt	رنجانیدن (رنجان) ranjānidan
husband	شوهر shouhar
hyacinth	سنبل sumbul
hyaena	کفتار kaftar
hypocrisy	ریا riā
hypothesis	فرض farz

I.

ibex	بز کوهی buz-i kuhī
ice	یخ yakh
idea	خیال kheyāl
idiom	اصطلاح istilāḥ
idiot	بی شعور bi shu'ūr
idle	بی کار bi-kār
idol	بت but
if	اگر agar
ignorant	ندان nā dān
ill	نا خوش nā khush
illness	ناخوشی nākhushī
illumination	چراغان chiraghan
image	تمثیل tamثيل

to imagine	تصور کردن	tasavvur kardan.
imitation (plur)	تقلید (تقالید)	taqlīd (taqlīd)
immediately	الآن	al ān
imperfect	ناقص	nāqis
imperial	شاهنشاهی	shāhinshāhī
to import (goods)	داخل کردن	dākhil kardan
importance	اهمیت	ahammīyat
important	مهم	muhimm
impossible	غیر ممکن	ghair mumkin
improbable	دور	dūr
impure	نا پاک	nā-pāk
incense	بخور	bukhūr
inclination	میل	meil
income	مداخل	madākhil
to increase	افزودن (افزا)	afzudan (afza)
indeed	البته	albatta
independent	خود مختار	khud mukhtar
index	فهرست	fihrist
India	هند	Hind
,	هندوستان	Hindūstan
indigo	نیل	nīl
infancy	بچگی	bachagī
infant	بچه طفل	bacha, tifi
infantry	پیاده	pirāda
infection	سرایت	sirāyat
influence	نفوذ	nufūz
influenza	زکام فرنگی	zukkām-i farangī
information	اطلاع	ittilāʿ
ingratitude	نمک بحرামী	namak bi harāmī
inhabitant	ساکن	sākin

inhabitant (plur.)	سکنه sakana
inheritance	میراث mirās
inheritor	وارث varis
ink	مرکب murakkab
inlaidwork	خاتم کار khatim-kar
inn	مهمان خانه mihman-khāna
innocent	بی گناه bi-gunah
insect	جانور jānvar
— (vulg.)	jūnavar
inside	اندرون andarūn
to insist	اصرار کردن israr kardan
insolent	بی ادب bi adab
instead	عوض ‘avaṣ
instruction	تعلیم ta‘līm
instrument	آلات alat
insult	فحش fuḥsh
to insult	فحش دادن fuḥsh dādan
insurance	بیمه bima
intellect	عقل ‘aql
intention	مقصد maqsūd
interesting	دل چسپ dil-chasp
interference	مداخله mudakhila
internal	داخلی dākhilī
interpreter	مترجم mutarjim
interval	فاصله fasila
intoxicated	مست mast
intoxicating	مسکر muskir
intrenchment	سنگر sangar
to introduce (to one another)	معرفی کردن mu‘arrafi kardan
to intrust	سپردن (سپار) supurdan (sipar)
inundation	سپیل seil

invention	ایجاد	ijād
•	اختراع	ikhtirāʿ
inventory	سیاهه	sīāha
to invite	دعوت کردن	daʿvat kardan
iron	آهن	aḥan
irregular (troops)	غیر نظامی	ghair-nizāmī.
irrigation	آبیاری	ābyārī
island	جزیره	jazīra
itch	خارش	khārish
ivory	عاج	aj
— (of the walrus)	شیر ماهی	shīr-māhī
ivy	لبلب	lablab

## J.

jackall	شغل	shaghāl
jade	یشم	yashm
jam	مربا	murabbā
jealousy	رشک	rashk
Jesus	حضرت عیسی	Hazrat-i ʿIsā
Jew	یهودی	Yahudī
jockey	چابک سوار	chābuk-savar
to join	پیوستن (پیوند)	peivastan (peivand)
joint	بند	band
journal	روز نامه	ruz-nāma
journey	سفر	safar
joy	خوشی	khushī
Judas-tree	ارغوان	arghavān
judge (coranic law)	حاکم شرع	hakim-i sharʿ
• (civil law)	حاکم عرف	hakim-i ʿurf
judgment	حکم	hukm

jug	کوزه kuza
to jump	(جه) جستن jastan (jah)
just	عادل 'adil
justice	عدل انصاف 'adl, insāf

K.

to keep	نگاه داشتن nigāh dāshtan
keeper	مستحفظ mustahfiz
keepsake	یادگار yādgār
kettle	کتری katrī
key	کلید kalīd
— (of a carriage)	آچار āchār
to kick	لگد زدن lagad zadan
— (vulg.)	laghat zadan
to kill	کشتن (کش) kushtan (kush)
kind (species)	قسم qism
— (plur.)	اقسام aqsām
kind (friendly)	مهربان mihribān
king	پادشاه pādishāh
,	شاه shāh
,	ملك malik
kiss	بوسه buse
— (vulg.)	ماچ māch
kitchen	آشپز خانه āshpaz khāna
knee	زانو zānu
to kneel	زانو نشستن zānu nishastan
knife	کارد kard
— (penknife)	چاقو chāqu
to knit	بافتن (باف) buftan (baf)
to knock	کوبیدن (کوب) kubīdan (kub)

knot	گره	giriĥ
to knot	گره زدن	giriĥ zadan
to know	دانستن (دان)	dānistān (dān)
knowledge	دانش علم	dāniĥ, ilm
known	معلوم	ma'lum

## L.

labour	کار	kār
labourers	عمله فعله	'amala, fa'ala
lace	توری	tūrī
ladder	نردبان	nardubān
lady	خانم	khānum
lake	دریاچه	daryācha
lamb	بره	barra
lame	لنگ	lang
lamentation	نالہ	nala
lamp	چراغ	chiragh
lance	نیزه	neiza
lancet	نیشتر	nīshṭar
land	زمین	zamīn
lane	کوچه	kucha
language	زبان	zabān
lantern	فانوس	fānuṣ
large	بزرگ	buzurg
lark	چکاولک	chakāvuk
last	آخر	ākhir
late	دیر	dīr
latitude	عرض	'arz
to laugh	خندیدن (خند)	khandīdan (khand)
laughable	مضحک	mushik
laughter	خنده	khanda

laundress	رختشور	rakhtshur
law	قانون	qānūn
coranic law	شرع	sharʿ
common law	عرف	ʿurf
lawcourt	دیوان خانه	divān-khāna
lawsuit	مرافعه	murāfaʿa
lawn	چمن	chaman
laxative	مسهل	musʿhil
to lay	گذاشتن (گذار)	guzāshtan (guzār)
lazy	تنبل	tambal
lead	سرب	surb
leaf	برگ ورق	barg, varaq
lean	لاغر	lāghir
to lean	تکیه دادن	takīa dādan
to learn	یاد گرفتن	yād giriftan
learned	عالم	ʿālim
learning	علم	ʿilm
leather	چرم تیماج	charm, timāj
leave	اذن	izn
to leave	ترک کردن	tark kardan
leech	زالو	zālu
left	چپ	chap
leg	پا	pā
legation	سفارت	safarat
legible	خوانا	khāna
leisure	فرصت	fursat
lemon	لیمو	limu
lemonade	شراب لیمو	sharbat-i limu
to lend	امانت دادن	amanat dādan
length	طول	tul



lentils	عدس 'adas
leopard	پلنگ palang
less	کمتر kamtar
lesson	درس dars
letter (epistle)	کاغذ kaghaz
— (alphab.)	حرف harf
lettuce	کاهو kahu
lexicon	لغت lughat
liar	دروغ گو durugh-gu
liberality	سخاوت sakhavat
liberty	آزادی azadr
library	کتاب خانه kutub-khāna
to lick	لیسیدن (لیس) lisdan (lis)
lid	سر پوش sar-pūsh
lie	دروغ durugh
to lie (mentir)	دروغ گفتن durugh guftan
to lie (coucher)	خوابیدن (خواب) khābīdan (khāb)
lieutenant	نایب nayib
life	زندگی zindagi
lifetime	عمر 'umr
to lift	بلند کردن buland kardan
light (subst.)	نور nūr
— (adj.)	سبک sabuk
to light	روشن کردن roushan kardan
lightning	برق barq
like	مثل misl
to-like	پسند کردن pasand kardan
likeness	شبهات shabāhat
lily	زنبق zambaq
lime	آهک khak

limit	حدّ hadd
line	خطّ khatt
linen	کتان kattan
lining	استر astar
linseed	بزرک bazrak
lion	شیر shīr
lip	لب lab
list	فهرست fihrist
to listen	گوش دادن gush dādan
lithography	چاپ chap
litter (travelling)	تاخت روان takht-i ravan
little	خوردۀ khurda
to live	زنده بودن zinda budan
liver	جگر jigar
load	بار bār
local	محلی mahallī
lock	قفل qufl
— (vulg.)	(gulf)
locust	ملخ malakh
logic	منطق mantiq
long	دراز dirāz
to look	نگاه کردن nigah kardan
loose	شل shul
to lose	گم کردن gum kardan
loss	ضرر zarar
lost	گم gum
loud	بلند buland
louse	شپش shipish
love	عشق 'ishq
to love	دوست داشتن dust dashtan

to be in love	عاشق بودن 'ashiq budan
lover	عاشق 'ashiq
low	پست past
lucerne (hay)	یونجه yunja
luck	بخت bakht
luggage	اسباب asbāb
lunar	قمری qamarī
lunatic	دیوانه divāna
lunch	نهار nahar
lung	شش shush
luxury	عیش 'eish

## M.

mace	گرز gurz
»	چماق chumagh
mad	دیوانه divāna
madness	دیوانگی divānagi
magic	جادوگری jadu-garī
magnet	آهن ربا āhan-rubā
magpie	زاغ zagh
mail (armour)	زره zira
maimed	چلاق chulagh
maize	ذرت surrat
majesty	اعلیٰ حضرت a'luhaxrat
major	یاور yavar
to make	ساختن (ساز) sakhthan (sax)
male	نر nar
man (kind)	آدم adam
»	انسان insān
— (plur.)	نلس nes
— (male)	مرد mard

man (plur. men)	مردها mardha
— » people)	مردم mardum
mane	یال yal
mange	خارش khurish
manger	آخور akhur
manna	گر gaz
— (biblical)	من mann
manner	طور tour
— (plur.)	اتوار atvar
manceuvres	جنگ هفت لشکر jang-i haft lashgar
manuscript (adject)	خطی khatti
many	بسیار خیلی bisyar, kheilr
map	نقشه naqsha
marble	مرمر marmar
to march	کوچ کردن kuch kardan
mare	مادیان madian
mark	نشان علامت nishan, 'alamat
to mark	علامت گذاشتن 'alamat guzashtan
market	بازار bazar
marriage	عروسی 'arusi
marrow (bone)	مغز maghz
marrow (vegetable)	کدوچه kaducha
to marry (a woman)	زن گرفتن zan giriftan
» (a man)	شوهر کردن shouhar kardan
martingale	سینه بند sina-band
martyr	شهید shahid
masculine	مذکر muzakkar
mason	بنا bann
massacre	قتل qatl
mast (of a tent)	دیرک dirak

master	آقا agha
mat	حسیر hasir
match (lucifer)	کبریت kibrit
— (wax match)	شمعچه sham'cha
mattress	دوشک dushak
mausoleum	مقبره maqbara
meadow	چمن chaman
meal	غذا ghaza
meaning	معنی ma'ni
measles	سرخک surkhak
measure	اندازه andāza
meat	گوشت gusht
to meddle	مداخله کردن mudakhila kardan
mediation	واسطه vāsita
medicine	دوا dava
medlar	ازگیل azgil
to meet	ملاقات کردن mulaqat kardan
meeting	مجلس majlis
melody	نوا آهنگ navā, ahang
melon	گرمک garmak
— (water melon)	خربوزه kharbūza
— (vulg.)	هندوانه hindavāna
to melt	handūna
memorandum	گذاختن (گداز) gudakhtan (gudās)
memory	یاد داشت yad-dasht
•	یاد yad
to mend	خطر khatir
mentioned	تعمیر کردن ta'mir kardan
merchant	مذکور maskūr
— (plur.)	تاجر tajir
	تجار tujjār

merciful	رحیم rahim
merciless	بی رحم bi rahm
mercury	جیوه jiva
message	پیغام peigham
metal	فلز filiz
metre (verse)	وزن vazn
middle	میان وسط miān, vasat
mighty	توانا tavānā
mild	ملایم mulāyim
military	نظامی nizāmī
milk	شیر shir
milkpot	شیردان shirdān
mill	آسیا asya
millet	ارزن arzan
minarat	مناره manāra
mind	خاطر khātir
mine	معدن ma'dan
minister	وزیر vazir
ministry	وزارت vazārat
mint (for coinage)	نرأب خانه zarrāb-khāna
» (plant)	نعنا na'na
minute (time)	دقیقه daqiqā
minutely	با دقت ba diqqat
miracle	معجزه mu'jiza
mirage	آب یزید ab-i Yazid
mirror	آینه aina
mischief	شیطانی sheitānī
miser	بخیل bakhil
miserable	پریشان parishān
misfortune	بلا balā

to miss (the aim)	خطا کردن	khata kardan
missionary	کشیش مرسل	kashish, mursil
mist	مه	mih
mistake	غلط	ghalat
mistrustful	بدگمان	bad-gumān
to mix	امیختن (امیز)	amikhthan (amiz)
»	قطعی کردن	qat'i kardan
mixed	مخلوط قاضی	makhlut, qat'i
moat	خندق	khandaq
mockery	ریش خند	rish-khand
modest	شرم سار	sharm-sār
moist	نم تر	nam, tar
meisture	رطوبت	rutubat
moment	آن	an
money	پول	pul
money-changer	صراف	sarrāf
monkey	میمون	meimūn
monopoly	انحصار	inhisār
month	ماه	māh
— (arabic)	شهر	(shahr)
moon	ماه	māh
moonlight	مہتاب	mahṭab
morals	اخلاق	akhlāq
more	بیشتر	bishtar
morning	صبح	subh
morter	هاونک	hāvāng
mosque	مسجد	masjid
mosquito	پشه	pasha
most	اکثر	aksar
moth	بید	bid

mother	مادر mēdar
mother of pearl	صدف sadaf
motion	حرکت harakat
— (plur.)	حرکات harakāt
to mount	سوار شدن savār shudan
mountain	کوه kuh
mourning	تعیید درای ta'ziā-dāri
mouse	موش mūsh
mouth	دهن dahan
to move (trans.)	حرکت دادن harakat dādan
— (intrans.)	حرکت کردن harakat kardan
much	خیلی, بسیار kheilī, bisyar
rud	گل gil
mulberry	توت tut
mule	قاطر qatir
mule-driver	قاطرچی qatirchi
muleteer	چارو دار chār vādār
murder	قتل qatl
mushroom	قارچ qarj
music	ساز sās
musician	مطرب mutrib
musk	مشک mishk
musket	تفنگ tufang
musketeer	تفنگچی tufangchi
muslin	ململ malmal
mustachios	سبیل sibīl
mustard	خردل khardal
mute	لال lāl
mutineer	یغی yaghi
mutiny	طغیان tughyān



mutton	گوشت گوسفند	gusht-i gusfand
muzzle-loader	دغن پر	dahan-pur
mystic	صوفی	sufi
mysticism	تصوف	tasavvuf

## N.

nail (finger)	ناخن	nākhun
— (of iron or wood)	میخ	mīkh
naked	لخت	lukht
name	اسم	ism
— (plur.)	اسامی	asami
named	نام	nām
namely	یعنی	ya'ni
napkin	دستمال	dast-māl
narcissus	نرگس	nargis
narrow	تنک	tang
nasty	مکروه	makruh
nation	ملت	millat
natural	طبیعی	tabi'ī
nature	طبیعت	tab'iat
near	نزدیک، قریب	nazdik, qarib
nearly	تقریباً	taqriban
necessary	لازم	lāzim
neck	گردن	gardan
necktie	گردن بند	gardan-band
nectarine	شلیل	shalīl
to need	لازم داشتن	lāzim dashtan
needle	سوزن	sūzan
negation	انکار	inkār
neglect	غفلت	ghaflat

negro	زنگی sangī
vulg: { negro man slave	کاکا سیاہ kākā siāh
slave girl	داده سیاہ dada siāh
to neigh	شییه زدن sheiha zadan
neighbour	همسایه ham-sāya
neighbourhood	همسایگی ham-sāyagī
neither-nor	نه نه na-na
nephew (brother's son)	برادر زاده barādar zada
— (sister's son)	همشیره زاده hamshīra-zāda
nest	لونه lūna
net	توره tura
neutral	بی طرف bi-taraf
neutrality	بی طرفی bi-tarafī
new	نو, تازه nou, taze
news	خبر khabar
nice	مرغوب marghub
niche	طاقچه taqcha
niece (the same as nephew)	
night	شب shab
nightingale	بلبل bulbul
no	نه خیر na-kheir
noble	شریف, ناجیب sharīf, najīb
nobody	هیچ کس hich-kas
noise	صدا sadā
nomads	ایلات irlat
nom de plume	تخلص takhallus
noon	ظهر zuhr
north	شمال shamāl
north-pole	قطب شمال qutb-i shamāl
nose (obso.)	دماغ (بینی) damagh (bīnī)

nosebag (of a horse)	توبره tubra
note (letter)	رقعه ruq'a
nothing	هیچ نه hich-na
to nourish	پروردن (پرور) parvardan (parvar)
novelty	تازگی tazagi
now	حالا halâ
numbed	بی حس bi hiss
number	عدد 'adad
numerous	متعدد muta'addid
nun	راهبه rāhiba
nurse	دایه dāya (vulg. tāya)
nut (hazelnut)	فندق funduq
— (walnut)	گردو girdu
— (cocoanut)	نارگیل nargil
nutmeg	جوز jouz

## O.

oak	بلوط ballut
oar	پارو parû
oath	قسم qasam
»	سوگند songand
obedience	اطاعت ita'at
obliged (grateful)	ممنون mamnūn
obscene	فاحش fahish
to observe	ملاحظه کردن mulāhaza kardan
obstacle	مانع māni'
obvious	پیدا, ظاهر peida, zahir
occasion	موقع mouqa'
occasionally	گاه گاه gāh-gāh
occident	مغرب maghrib
occupation	مشغولیت mashghulāt

occupied	مشغول	mashghul
to occur	واقع شدن	vāqi <sup>c</sup> shudan
ocean	بحر محیط	bahr-i muhit
ode	غزل	ghazal
to offend	رنجانیدن (رنجان)	ranjanidan (ranjan)
offer	تقديم	taqdīm
office	مأموریت	ma'mūriyat
— (place of business)	دفتر	daftar
officer	صاحب منصب	sahib mansab
official	رسمی	rasmī.
officially	رسماً	rasman
often	خیلی	kheili
oil	روغن	roughan
castor oil	روغن چراغ	roughan chiragh
olive oil	روغن زیتون	roughan-i zeitūn
linseed oil	روغن بزرک	roughan-i basrak
kerosine oil	نفت	naft
oily	روغنی	roughani
old (persons or animals)	پیر	pīr
— (things)	کهنه	kuhna
olive	زیتون	zeitūn
onager (wild ass)	گورخر	gūr-i khar
once	یک دفعه	yak daf'a
onion	پیاز	pīz
only	فقط	faqat
onyx	سنگ سلیمانی	sang-i suleimani
open	باز, وا	baz, va

to open	وا کردن va kardan
operation	عمل کاری amalkari
opinion	رئی rai
opium	تریاک taryak
opposite	رو برو ru bi ru
opposition	مخالفت mukhalifat
to oppress	ظلم کردن zulm kardan
oppression	ظلم zulm
oppressor	ظالم zalim
orange	پرتقال portuqal
— (tangerine)	نارنگی narangi
— (bitter or.)	نارنج naranj
orangery	نارنجستان naranjistan
order	نظم nasm
— (command)	حکم, فرمان hukm, farmān
to order	فرمودن (فرما) farmudan (farmā)
ordinary	عادی 'adi
orient	مشرق زمین mashriq-zamin
oriental	مشرق زمینی mashriq-zamini
origin	اصل asl
original	اصلی asli
ornament	زینت sinat
ornamented	مزیّن muzayyan
orphan	یتیم yatim
orthography	املا imla
ostrich	شتر مرغ shutur-murgh (camel bird)
other	دیگر digar
otter	سگ آبی sag-i abi
ottoman	عثمانی 'usmani

outpost	قراول qaravul
outside	بیرون birun
oval	تخم مرغی tukhm-i murghi
oven	کوره kura
overseer	ناظر nazir
to overwhelm	غالب شدن ghalib shudan
to owe	بده کار بودن bidih-kar budan
owl	جغد jughd
owner	صاحب sahib
ox	گاو gav
oyster	صدف sadaf

P.

pace	قدم qadam
to pack	بستن (بند) bastan (band)
pack-horse	یابو yabu
packing-needle	جوال دوز javal-duz
packsaddle	پالان palan
padlock	قفل qufl
— (vulg.)	qulf
page	صفحه safha
— (boy)	علام بچه ghulam bacha
pail	دلو, سطل dalv, satl
pain	درد dard
pains	زحمت zahmat
paint	رنگ rang
to paint	نقاشی کردن naqqashī kardan
painter	نقاش naqqash
pair	جفت juft
palace	عمارت 'imarat
palæ	کمرنگ kamrang

palm tree	نخل	nakhl
— (date-tree)	درخت خرما	dirakht-i khurma
pan	تاوه	ta'va
panther	پلنگ	palang
paper	کاغذ	kaghaz
parade	سان	san
parade-ground	میدان مشق	meidan-i meshq
paradise	بهشت, فردوس	'bihisht, firdous
paragraph	فصل	fasl
— (plur.)	فصول	fusul
parasang (4 miles)	فرسخ, فرسنگ	farsakh, farsang
parasol	آفتاب گیر	astab-gir
parcel	بسته	basta
pardon	عفو	'afv
to beg pardon	عذر خواستن	'uzr khāstan
pardon!	ببخشید	bibakhshid!
parents	والدین	validein
parliament (members of)	وکلاى ملت	vukala-yi millat.
parsee	گبر	gabr
parsley	جعفری	ja'fari
part	قسمت	qismat
partiality	طرفداری	taraf-dari
particular	مخصوص	makhṣus
partner	شریک	sharik
partnership	شرکت	sharakat
pass (mountain)	گردنه, کوتل	gardana, kutal
to pass	گذشتن (گذر)	guzashtan (guzar)
passenger	مسافر	musafir
passport	تذکره, باشپورت	taskara, bashpurt
past	گذشته	guzashta

pasture	چراگاه chark-gah
to pasture	چریدن (چر) charidan (char)
to patch	وصله کردن vasla kardan
patience	صبر sabr
patriot	وطن پرست vatan-parast
pattern	نمونه namuna
pavement	سنگ فرش sang-farsh
pavillion	کلاه فرنگی kulah-i farangi
pawn	گرو girou
to pay	پول دادن pul dadan
pea	نخود فرنگی nukhud-i farangi
peace	صلح sulh
reach	هلو hullu
peacock	طاوس taus
pear	گلابی gulabi
pearl	مروارید murvarid
peasant	دهاتی، رعیت dahati, ra'at
pebble	ریگ rig
peddler	خوَرده فروش khurda-furush
to peel	پوست کنیدن (کن) pust kandan (kan)
peg	میخ mikh
pelican	مرغ سقا murgh-i saqqā
pen	قلم qalam
pencil	مداد midād
pendulum	لنگر langar
peninsula	نیم جزیره nīm-jazīra
pension	مستمری mustamarri
people	مردم mardum
pepper	فلفل felfl



peppermint	نعنا na'ne
(5) percent	صد و (پنج) sad u (panj)
perfect	کامل kamil
perfume	خوسبوی, عطر khushbur, 'atr
perhaps	شاید shayad
to perish	هلاک شدن halāk shudan
permission	این is
to permit	گذاشتن (گذار) guzashtan (gusar)
perquisite	مداخل madakhil
Persia	ایران Iran
Persian	ایرانی Irānī
— (language)	فارسی fārsī
person	شخص shakhs
to perspire	عرق کردن 'araq kardan
petition	عرض 'arz
petitioner	عارض 'ariz
petroleum	نفت naft
phaeton	درشکه durushka
pheasant	قرقاول qaraqavul
philosopher	حکیم الهی hakīm-i Illāhī
philosophy	حکمت, فلسفه hikmat, falsafa
photograph	عکس 'aks
photographer	عکاس 'akkas
physician	طبيب, حکیم tabīb, hakīm
to pick	چیدن (چین) chīdan (chīn)
pickles	ترشی turshī
pick-pocket	جیب بر jīb-burr
picture	تصویر tasvīr
piebald	ابلق ablaq
piece	تکه tikka

to pierce	سفتن suftan
pig	خوک, گراز khūg, gurāz
pigeon	کبوتر, کفتر kabutar kaftar
pilgrim (to Mecca)	حاجی hajī
— plur.	حجاج hajaj
— (to other shrines)	زوار zavvar
pilgrimage	حج, زیارت hajj, zīarat
pill	حب habb
pillage	چپو chapou
pillar	ستون sutun
pillow	بالش bālsh
pin	سنجاق sanjāq
pine-tree	کاج kaj
pink (flower)	میخک mikhak
pink (colour)	پشت گلی pusht-i gulī
pious	دیانت دار dīanat-dār
pipe (hubble-bubble)	قلیان qalyān
— (turkish)	چپق chupukh
— (tube)	لوله lula
pipe-clay	گل سفید gil-i safid
pistachio	پسته pista
pistol	طپانچه tapancha
pit	چاه chāh
pity (sympathy)	رحم rahm
it is a pity	افسوس است afsūs ast
place	جا ja
plague	طاعون ta'un
plain	صحرا sahra
plaintiff	مدعی mudda'
to plait	بافتن (بان) baftan (bāf)

plane	رندۀ	randa
plane-tree	چنار	chinār
planet	سیارہ	seyyāra
plant	سبزی	sabsī
plaster	گچ	gaj
— (medical)	مرحم	marham
plate	بشقاب	bushqab
platform	سکو	sakku
play	بازی	bāzi
to be pleased	پسندیدن (پسند)	pasandidan (pasand)
if you please	الغفلت کردہ	iltifāt kardā
pleasure	عیش	‘eish
plenipotentiary	وزیر مختار	vazīr mukhtar
plenty	فراوان	farāvān
plough	خیش	khīsh
to pluck	چیدن (چین)	chidan (chīn)
plum	آلو	ālu
plunder	چھو	chāpou
pocket	جیب	jīb
poem	شعر، نظم	shi‘r, nazm
poet	شاعر	shā‘ir
poison	زھر	zahr
police	پلیس	pulis
polite	بالدب	bā adab
politeness	ادب	adab
politics	پلیتیک	polītik
pomegranate	انار	anār
pomp	حشمت	hashmat
pond	حوض	hous
pony	یابو	yābu

poor	فقیر faqīr
poplar	تبریزی tabrizī
poppy	خشخاش khashkhash
population	جمعیت jam'iat
porcupine	جوجه تیغہ juja tigha
porter	دربار darbān
— (carrier)	حمل hammāl
portmanteau	پنجدان yakhdān
portra't	شبیه, تمثال shabih, timesāl
to possess	داشتن (دار) dāshtan (dār)
possible	ممکن mumkin
post	چاپار chapar
postage-stamp	تمبر tambr (timbre)
post-office	پست خانه pūst-khāna
pot	کاسه kāsā
— (earthenwar)	کوزه kūza
potato	سیب زمینی sib-i zamīni
potter	کوزه گر kūza-gar
to pound	کوبیدن (کوب) kubīdan (kub)
to pour	ریختن (ریز) rikhtan (riz)
poverty	فقر faqr
powder	سُفوف sufuf
— (gun p.)	باروت bārūt
power	زور zūr
praise	تعریف ta'rīf
to pray	نماز خواندن namāz khāndan
prayer	نماز namāz
preacher	واعظ va'iz
preaching	وعظ va'z
precious	قیمتی qīmatī

precipice	پرت گاه part-gāh
preface	دیبیاجه dībācha
to prefer	ترجیح دادن tarjih dādan
pregnant	آبستن ābastan
to prepare	حاضر کردن hāzir kardan
preparations	تدارك tadārūk
presence	حضور huzūr
present (adjective)	حاضر hāzir
— (gift)	پیشکش pīshkash
to preserve	نگاه داشتن nigāh dāshtan
— (fruit)	مربا کردن murabbā kardan
press (printer's)	مطبع matbaʿ
— (Minister of the Press)	وزیر انطباعات vazīr-i intibāʿāt
to press	فشاردن (فشار) fīshārdan (fīshār)
pretext	بهانه bahāna
pretty	قشنگ qashang
to prevent	مانع شدن māniʿ shudan
previous	سابق sābiq
price	قیمت qimat
pride	غرور ghurūr
priest (muhammedan)	ملا mullā
— (christian)	کشیش kashīsh
prince	شاهزاده shāhzāda
— (vulg.)	shāzda
princess	شاهزاده خانم shāzda khānum
to print	چاپ کردن chāp kardan
prison	حبس habs
	دستاقی خانه dustakh-khāna
prisoner	محبوس mahbūs
— (of war)	اسیر asir

privilege	امتياز imtiaz
probably	احتمال می‌رود ihtimal mīravād
to procure	پیدا کردن peida kardan
produce	حاصل hasil
profession	پیشه pīsha
professor	معلم mu'allim
progress	ترقی taraqqī
promenade	گردش gardish
to promise	وعدہ کردن va'da kardan
pronunciation	تلفظ talaffuz
»	لهجه lahja
proof	دلیل dalil
property	ملک milk
prophet	پیغمبر peighambar
prose	نثر naṣr
prostitute	جندہ jinda
to protect	حمایت کردن himāyat kardan
protection	حمایت himāyat
protocol	صورت مجلس surat-i majlis
proud	مغرور maghrūr
proverb	مثل masal
provident	دور اندیش dur-andīsh
province	مملکت mamlikat
»	ولایت vilāyat
provisions	خوراک khurāk
prudence	هوش hush
prudent	هوشیار hushyār
psalm	زبور zabūr
puberty	بلوغ bulugh

public	عام amm
public-house	میخانه mei-khāna
pudding	شیرینی shirīni
to pull	کشیدن (کش) kashidan (kash)
pulpit	منبر mambar
pulse	نبض nabz
pumice-stone	سنگ پا sang-i pā
pump	ضلمبه tulumba
pumpkin	کدو kadu
punctually	بوقت bi vakht
to punish	تنبیه کردن tambih kardan
punishment	تنبیه tambih
pupil	شاگرد shāgird
pure	پاک, خالص pak, khalis
purgative	مسهل mus-hil
purgatory	اعراف i'raf
purple	بنفشه رنگ binafsha-rang
purpose	مقصد maqsūd
purse	کیسه kisa
to pursue	تعقیب کردن ta'qib kardan
to push	تکان دادن takan dādan
to put	گذاشتن (گذار) guzashtan (guzar)
— (nearly obsolete)	نهادن (نه) nihadan (nih)
to put on (clothes)	پوشیدن (پوش) pushidan (push)
to put out (a light)	خاموش کردن khamush kardan
Q.	
quail	بلدرچین baldarchin
quality	خصلت khaslat
quantity	مقدار miqdār
quarantine	کرنتین karantīn

quarrel	دعوى da'vā
quarry	معدن سنگ ma'dan-i sang
quarter	ربع , چهار یک rub <sup>c</sup> , chahār-yak
quatrain	رباعی rubā'ī
queen	ملکه malika
queer	غریب gharīb
question	سؤال su'al
— (affair)	مسأله mas'ala
to question	پرسیدن (پرس) pursīdan (purs.)
quick	زود zūd
quicksilver	جیوه , سیماب jiva, sīmāb
quiet	آرام arām
quietly	پاواش yāvāsh
quilt	لحاف lahāf
quince	به bih
quinine	کنه کنه gana-gana
quite	تماماً tamāman

B.

rabbit (tame)	خرگوش خانگی khargush-i khānagī
racing	اسب دوانی asp-davānī
radish	تربچه turboha
rafter	تیر tir
rag	کهنه kuhna
railing	دست انداز dast-andāz
railroad	راه آهن rāh-i āhan
rain	باران , بارش barān, barish
to rain	باریدن (بار) bāridan (bār)



ram	قوچ quch
ramparts	خاکریز khākriẓ
rank	منصب mansab
rare	کم یاب kam-yāb
rarely	ندرة nudratan
rat	موش سلطانیة mūsh-i Sultāniā <sup>1</sup> )
raw	خام khām
razor	تیغ دلاکی tigh-i dallākī
to reach	رسیدن (رس) rasīdan (ras)
to read	خواندن (خوان) khandan (khan)
ready	حاضر hāzir
real	صاحیح sahrīh
really	حقیقة haqiqatan
to reap	درو کردن dirou kardan
reason	عقل ‘aql
— (cause)	سبب sabab
rebel	یاغی yāghī
rebellion	ضغیان tughyān
to receive	گرفتن (گیر) giriftan (gīr)
reception	پذیرائی pazīrai
to reckon	حساب کردن hisāb kardan
to recognize	شناختن (شناس) shanākhtan (shanās)
recommendation	سفارش safārish
— (letter of r.)	سفارشنامه safārish-nāma
recompense	انعام in‘ām
recruit	جدید jadīd
red	قرمز qirmiz

1) *Moose of Sultania*, so called because *Sultania* is the only place in which the rat is to be found in the highlands of Persia.

reed	نی	nei
reflet métallique tiles	کاشی طلائی	kāshī-yi tillāz
reform	اصلاح	islah
refuge	پناه	panāh
— (asylum)	بست	bast
to refuse	قبول نکردن	qabūl nakardan
regiment	فوج	fouj
register	دفتر	daftar
regret	تاسف	ta'ssuf
to regret	افسوس خوردن	afsūs khurdan
regular (troops)	نظامی	nizāmī
regularly	باقاعده	bā qā'ida
reign	سلطنت	salṭanat
rein	دسته جلو	dasta-jilou
relation (kin)	قوم و خویش	qoum u khīsh
to release	ول کردن	vil kardan
religion	مذهب, دین	mazhab, dīn
to remain	ماندن (مان)	māndan (mān)
remedy	چاره, علاج	chāra, 'ilāj
I remember	یادم است	yād-am ast
to remind	یادآوری کردن	yādāvarī kardan
to remove	بر داشتن (بر دار)	bar dāshtan (bar dār)
renewal	تجدید	tajdid
rent (of a house)	اجاره	ijāra
repairs	تعمیر	ta'mīr
repeatedly	مکرر	mukarrar
repentance	پشیمانی	pashīmānī
repentant	پشیمان	pashīmān
repetition	تکرار	takrar

reproach	ملامت malamat
republican	جمهوری jumhūrī
reputation	آبرو ābru
request	خواستش khāshish
to request	خواستن (خواه) khāstan (khāh)
research	تفاحس tafahhus
to resign	استعفا کردن isti'fa kardan
responsible	مسئول mas'ul
responsibility	مسئولیت mas'uliat
rest (remainder,	باقی bāqī
— (repose)	راحت rāhat
result	نتیجه natija
resurrection	قیامت qiamat
return	مراجعت murāja'at
to return	برگشتن bar gashtan (bar gard)
revenge	انتقام intiqām
review (military)	سان san
revolt	فساد fisād
revolver	طپانچه شش لوله tapancha-yi-shish- lula
reward	انعام in'ām
rheumatism	درد استخوان dard-i-ustukhān
rhinoceros	کرگدن kargadan
rhubarb	ریبیس ribas
rhyme	ردیف radīf
rib	دنده danda
ribbon	نوار navār
rice (in the field)	شلتوک shaltuk
— (cleared from the husk)	برنج birinj

rice (plain boiled)	چلو chilou
— (cooked with meat and spices)	پلو pilou
rich	با دولت ba doulat
riches	دولت doulat
to ride	سوار شدن savar shudan
rider	سوار savar
ridiculous	مضحک muzhik
rifle	تفنگ گلوله زن tufang-i gulula-zan
right	راست rast
ring	حلقه halqa
— (finger r.)	انگشتر angushtar
ringlet	زلف zulf
ripe	رسیده rasida
to ripen	رسیدن (رس) rasidan (ras)
to rise	بر خواستن (بر خیز) bar khāstan (bar khiz)
risk	خطر khatar
rival	حریف harif
river	رود خانه rud-khāna
road	راه , جاده rah, jadda
roan (horse)	سرخون surkhun
roast	کباب kabab
robber	راه زن rah-zan
rock	سنگ sang
rocket	موشک mushak
roe	شوکا shuka
to roll	غلطیدن (غلط) ghaltidan (ghalt)
roller (for the roofs)	بام غلطان bum-ghaltun
roof	پشت بام pusht-i bum
	(vulg) bum

room	اوطاق utāq
root	بيخ ریشه bīkh, rīsha
rope	طناب tanāb
rosary	تسبیح tasbīh
to rot	پوسیدن (پوس) pūsidan (pus)
round	گرد gird
rough	ناهموار nā-hamvār
row	صف saff
to row	پارو زدن pārū zadan
royal	شاهی shāhī
»	همایون 'humāyun
»	مبارک mubārak
to rub	مالیدن (مال) malīdan (mal)
ruby	یاقوت yāqūt
rude	بی ادب bī-adab
ruffian	لوطی lutī
— (plur)	الواط alvat
ruin	خرابی kharābī
— (building)	خرابه kharāba
to ruin	خراب کردن kharāb kardan
rule	رسم rasm
to run	دویدن (دو) dāvidan (dou)
rusk (Europ)	نان سختی nān-i sakharī
— (Persian)	نان خشک nān-i khushk
rust	زنگ zang
rusty	زنگ آلوده zang-aluda
rye	گندم سیاه gandum-i siāh

S.

sack

جوال javāl

sacred	مقدس muqaddas
sacrifice	قربان, فدا qurban, fada
sad	دل تنگ dil-tang
saddle	زین zin
saddle (lady's)	زین زنانه zin-i zanana
— (packsaddle)	پالان palan
to saddle	زین کردن zin kardan
saddler	سراج sarraj
safe	سالم salim
safety	سلامت, امنیت salamat, amniyat
sail	باد بان bad-ban
sailor	ملاح mallah
Saint (Persian)	امام زاده Imam-zada
salary	مواجب mavajib
sale	فروش furush
salmon	آزاد ماهی azad-mahi
salt	نمک namak
— (adjective)	شور shur
salt-cellar	نمکدان namak-dan
salt-desert	کوير kavir
salute	سلام salam
salvation	نجات nijat
same	همین hamin
sample	نمونه namuna
sand	ریگ rig
sapphire	یاقوت کبود yaqut-i kabud
sash	شل shal
satiated	سیر sir

satin	اطلس atlas
satisfaction	رضامندی rizūmandī
saturday	شنبه shamba
sancoepan	دیگ dig
savage	وحشی vahshī
to save	رهانیدن (رهان) rahānidan (rahān)
saw	اره arra
to say	گفتن (گو) guftan (gu)
— (respectfully)	فرمودن (فرما) farmūdan (farmā)
scales	ترازو tarāzu
scarcity	قحط qaht
to scatter	پاشیدن (پاش) pāshidan (pāsh)
school	مکتب maktab
— (high)	مدرسه madrasa
school-master	آخوند akhund
science	علم 'ilm
scissors	قیچی qeichī
scorpion	عقرب 'aqrab
scout	جاسوس jāsūs
to scratch	خراشیدن (خار) khāshidan (khār)
to scream	فریاد کردن faryād kardan
screen	پرده parda
— (tenting)	تاجیر tajīr
screw	پیچ pičh
scribe	منشی, کاتب munshī, katib
soull	کله kalla
sea	دریا daryā
seal	مهر muhr
sealing-wax	لک lak

seam	درز darz
season	فصل faal
seat	نشیمن nishiman
to seat	نشاندن (نشان) nishandan (nishan)
second	دویم duyum
— (arabic)	ثانی sanī
second (sixtieth part of minute)	ثانیه sanīa
secret	راز rāz
secretary	منشی munshī
— (of legation)	نایب سفارت nayib-i safarat
sect	فرقه firqa
secure	محفوظ mahfuz
sedition	فساد fisad
seditions	مفسد mufsid
to see	دیدن (بین) didan (bin)
seed	تخم fukhm
to seek	جستن (جو) justan (ju)
»	پی چیزی گشتن (کرد) pei-i chizi gashtan (gard)
to seize	گرفتن (گیر) giriftan (gir)
seldom	کم kam
to select	منتخب کردن muntakhab kardan
self	خود khud
to sell	فروختن (فروش) furukhtan (furush)
to send	فرستادن (فرست) fristadan (frist)
sense (plur)	حس hiss
senseless	بی حس bi-hiss
sentence (gramm.)	جمله jumla
sentinel	قراول qaravul
to separate	جدا کردن judā kardan



separate	جدا judā
seraglio	اندرون andarūn
sergeant	وکیل vakīl
sermon	وعظ vaʿz
serpent	مار mār
servant	نوکر noukar
to serve	نوگری کردن noukari kardan
service	خدمت khidmat
sesamum	کنجیت kunjit
to sew	دوختن (دوز) dukhtan (dus)
sex	جنس jins
shadow	سایه sāya
shagreen	ساغری sāghiri
to shake	تکاندن (تکان) takāndan (takan)
shame	شرم, خجالت sharm, khajalat
shape	صورت surāt
sharp	تیز tiz
to shave	تراشیدن (تراش) tarāshidan (tarāsh)
sheathe	غلاف ghilaf
sheep	گوسفند gusfand
sheet (bedding)	ملأه malāfa
shelter	پناه panāh
shepherd	چپان chupan
shield	سپر sipar
to shine	تابیدن (تاب) tābīdan (tāb)
ship	کشتی, جهاز kashti, jahāz
shoe	کفش, گیوه kafsh, gīva
— (horse-shoe)	نعل naʿl
shoemaker	کفش دوز kafsh-dūz
to shoot	(تیر گلوله) انداختن (انداز) (tir or gulūla) an- dukhtan (andās)

shop	دكان dukkan
— (plur)*	دكانين dakakin
shore	کنار kanar
short	کوتاه kutah
small shot	ساجمه sachma
shoulder	شانه دوش shana, dush
to show	نشان دادن nishan dadan
shrimp	میگو meigu
shrine	زیارت گاه ziyarat-gah
shroud	کفن kafan
shrub	بوته buta
to shut	بستن (بند) bastan (band)
sick (I am)	احوالم بهم خورد ahval-am bi ham khurd
side	پهلوی pahlū
siege	محاصره muhasira
sieve	غلبیر ghalbir
fine sieve	الک alak
sight	تماشا tamasha
signature	امضا imza
signet	خاتم khātim
silence	خاموشی khamushi
silent	خاموش khamush
silk	ابریشم abrishum
silver	نقره nuqra
simple	ساده sada
simplicity	سادگی sadagi
sin	گناه gunah
since	از آن که az ān ki
sincere	صادق sadiq

sineu	پی pei
to sing	خواندن (خوان) khāndan °(khān)
,	آواز خواندن avāza khāndan
singer	مطرب mutrib
single	تک tak
to sink	غرق شدن gharq shudan
sinless	بی گناه bi gunah
sinner	گناه کار gunah-kar
sister	خواهر khāhar
,	همشیره hamshīra
to sit	نشستن (نشین) nishastan (nishīn)
size	اندازه andāza
skating	یخ بازی yakh-bāzi
skill	هنر , استادى hunar , ustādi
skin	پوست pūst
skirt	دامن dāman
sky	آسمان āsmān
slack	سست sust
slab	تخته takhta
slate	لوح lough
slaughterhouse	قصاب خانه qassāb-khāna
slave	بنده , غلام banda , ghulam
	زر خرید zar-kharīd
sledge	کالسکه برفی kalaska-yi barfi
to sleep	خوابیدن (خواب) khābīdan (khāb)
sleeve	آستین āstin
to slide, to slip	لغزیدن (لغز) laghzīdan (laghz)
slipper	کفش kafsh
slippery	لغزنده laghzanda

slow, slowly	کند, یاواش kund, yāvāsh
small	خورد, کم, ریزه khurd, kam, rīza
small-pox	آبله ābla
smart	زرنه zarang
to smash	شکستن (شکن) shikastan (shikan)
smell	بو bu
smile	تبسم tabassum
smith	آهنگر āhangar
smoke	دود dūd
to smoke (tobacco)	کشیدن (کش) kashidan (kash)
smooth	هموار صاف hamvar, saf
to smother	خفه کردن khafa kardan
smuggler	قاچاقچی qaqaqchi
snake	مار mār
to sneeze	عطسه کردن 'ātsa kardan
snipe	نوکدراز nuk-dirāz
snow	برف barf
to snow	برف باریدن barf beridan
snuff	نشوق nushūq
so	چنین chunīn
soap	صابون sābun
sock	جوراب jurāb
sopha	نیمتخت, نیمکت nīm-takht, nīm-kat
soft	نرم narm
sojourn	اقامت iqamat
solar	شمسی shamsī
soldier	سرباز sarbāz
some	چند تا, چند نفر chand ta, chand nafar

son	پسر	pisar
song	تصنیف	tasnif
soon	زود	zud
sorrow	غم	gham
sorrowful	دل تنگ	dil tang
soul	جان	jan
sound	صدا	sadā
soup	اش, سوپ	ash, sūp
— (broth)	آب گوشت	ab-i gusht
sour	ترش	tursh
source	اصل	asl
south	جنوب	junub
souvenir	یادگار	yadgar
to sow	کاشتن (کار)	kushtan (kār)
spade	بیل	bīl
span	وجب	vajab
spark	اخگر	akhgar
sparrow	گنجشک	gunjishk
to speak	حرف زدن	harf zadan
spear	نیزه	neiza
special	مخصوص	makhsūs
speck	لکه	lakka
spectacle	تماشا	tamāshā
spectacles	عینک	‘einak
speech	نطق	nutq
to spend	خرج کردن	kharj kardan
spice	ادویه	advīya
spider	عنکبوت	‘ankabut
to spill	ریختن (ریز)	rīkhtan (rīz)
to spin	ریشتن (ریش)	rīsh-tan (rīsh)

spinach	اسفناج isfināj
to spit	تف زدن tuf zadan
splint (of a horse)	قره‌قوش qaraqush
to spoil	ضایع کردن zayi <sup>c</sup> kardan
sponge	ابر abr
spoon	قاشق qāshuq
spot	لکه lakka
to spread	پهن کردن pahn kardan
spring (season)	بهار bahār
» (spiral)	فانار fānār
spur	مهمیز mahmiz
spy	جاسوس jāsus
squadron	دسته dasta
square	مربع murabba <sup>c</sup>
to squeeze	چلانیدن (چلان) chalāndan (chalan)
stable (for horses)	طویه tavīla
stag	مرال marāl
stage (on journey)	منزل manzil
stain	لکه lakka
staircase	پله pilla
stale (bread)	بیات beiat
stallion	نریان nariān
to stammer	لکنه کردن lukna kardan
stamp (postage)	تمبر tambr (timbre)
to stand	ایستادن (ایست) istādan (ist)
standard	علم <sup>c</sup> alam
star	ستاره , اختر sitara, akhtar
starch	نشسته nishasta
to star.	روانه شدن ravāna shudan
station	منزل manzil

statue	مجسمه	mujassama
to stay	ماندن (مان)	māndan (mān)
to steal	دزدیدن (دزد)	duzdīdan (duzd)
steam	بخار	bukhār
steamer	کشتی بخار	kashti-yi bukhār
steel	فولاد	fulād
steep	سرازیر	sarāzīr
step	قدم	qadam
stick	چوب دست	chub-dast
to stick	چسپیدن (چسپ)	chaspīdan (chasp)
— (transitive)	چسپاندن (چسپان)	chaspāndan (chaspān)
stiff	خشک	khushk
sill	ساکت	sakit
to stink	گندیدن (گند)	gandīdan (gand)
to stir	هم زدن	ham zadan
stirrup	رکاب	rikāb
stockings	جوراب	jurāb
stomach	معدة	ma'da
stone	سنگ	sang
stony	سنگلاخ	sanglakh
stool	کرسی	kursī
to stop	وا ایستادن (وا ایست)	va istādan (va ist)
store	انبار	ambār
stork	لکک	laklak
story	حکایت، قصه، نقل	hikāyat, qissa, naql
stout	چاقی	chaq
stove	بخاری	bukhari
straight	راست	rast
strange	غریب	gharīb

stranger	غریب gharib
to strangle	خفه کردن khafa kardan
strap	قایش, تسمه qāish, tasma
straw	کاه kāh
strawberry	توت فرنگی tut-i farangi
stream	راه آب rāh-i āb
street	کوچه kūchā
strength	زور zūr
to strike	زدن (زن) zadan (zan)
string	نخ nakh
stripe	خط khatt
strong	قوی qavī
stucco	گچ کاری gaj-kārī
student	طلبه talaba
study	تحصیل tahsil
to stumble	سرِ سم رفتن sar-i sum raftan
,	ناخن بند کردن nakhun band kardan
stupid	احمق, خرد ahmaq, khar
stupidity	خری khari
surgeon	سگ ماهی sag-mahr
style	عبارت 'ibarat
subject (of a state)	تبعه, رعیت taba'a, ra'iat
— (of a book or letter)	مطلب matlab
sublime	عالی 'ālī
substantive	اسم ism
successor	خلف khalf
— (plur.)	خلفاء khulafā
such	چنین chunīn



to suck	مکیدن (مک) makidan (mak)
suddenly	ناگاه na-gah
suet	پی pi
suffering	درد dard
sufficient	کافی kafr
sufficiency	کفایت kafayat
sugar (soft s.)	شکر shakar
— (lump s.)	قند qand
sugar-cane	نی شکر nei-shakar
suit of clothes	دسته لباس dasta-yi libas
to suit	بکار خوردن bi kar-khurdan
sulphur	گوگرد gugird
sum	مبلغ mablagh
summer	تابستان tabistan
Summer residence	بیلای yeilay
summit	قله qulla
to summon	احضار کردن ihzar kardan
sun	آفتاب, خورشید aftar, khurshid
supper	شام shām
supplication	استدعا istid‘a
to suppose	فرض کردن farz kardan
sure	یقین yaqin
surface	رو ru
surgeon	جراح jarrah
surroundings	اطراف atraf
suspicion	گمان gaman
suspicious	بد گمان bad-gaman
swallow	چلچله ohilohila
to swallow	فرو آوردن furu avurdan
swamp	لجن زار lajan-zar
swan	غو ghou

to swear	قسم خوردن qasam khurdan
sweat	عرق 'araq
to sweep	روفتن (روب) ruftan (rub)
'	جاروب کردن jarub kardan
sweet	شیرین shirīn
sweetheart	معشوقه ma'shuqa
sweets	شیرینی shirīni
to swell	باد کردن bād kardan
swelling	ورم varam
swift	تند tund
to swim	شنو کردن shanou kardan
to swindle	گیل زدن gul zadan
swine	خوک, گراز khug, guraz
to swoon	بی هوش شدن bi-hush shudan
sword	شمشیر shamshir
symptom	علامت 'alāmat
syntax	ناحو nahv
syringe	آب درزک ab-duzdak

T.

table	میز mis
table-cloth	سفره sufra
tail	دم dum
tailor	خیاط kheiyat
to take	گرفتن (گیر) giriftan (gīr)
tale (see story)	
talent	قابلیت qabilīyat
to talk	حرف زدن harf zadan
'	گفتگو کردن guftugu kardan
tall	بلند قد buland-qadd
tallow	پی pi

tambourine	دايرة daira (vulg. darta)
tank	حوض hous
tap	شير shir
tape	نوار navara
tar	قير qir
tarantula	رتیل ruteil
taste	مزه maxa
good taste	سلیقه saliqa
tax	باج, مالیات baj, maliat
tea	چای chai
to teach	یاد دادن yad dādan
،	درس دادن dars dādan
teacher	معلم mu'allim
tear (weeping)	اشک ashk
to tear	دریدن (در) daridan (dar)
telegram	تلگراف talagraf
telegraph	تلگراف ،
telegraphist	تلگرافچی talagraf-chi
telescope	دور بین dur-bin
to tell	گفتن (گو) guftan (gu)
temper	مزاج mixaj
temporary	موقت muvaqqat
tenant	مستاجر musta'jir
tender	ناوک nazuk
tent	چادر, خیمه chadur, kheima
tepid	شیر گرم shir-garm
terrace	سکو saku
territory	خاک khak
terror	هراس hiras
testament	وصیت نامه vasiyat-nama

# ENGLISH-PERSIAN VOCABULARY.

testimony	شهادت shahadat
to thank	تشکر کردن tashakkur kardan
theft	دزدی dazdi
thermometer	گرما نما garmā-namā
thick	کلفت kuluft
thief	دزد dazd
thimble	انگشتانه angushtāna
thin	نازک nazuk
thing	چیز ohiz
to think	خیال کردن kheyāl kardan
thirst	تشنگی tishnagi
thirsty	تشنه tishna
thistle (eatable)	کنگر kangar
thorn	خار khar
thoroughbred	اصیل, جنس asl, jins
thought	خیال kheyāl
thrashing-floor	خرمین kharman
thread	ریسمان risman
to threaten	ترساندن (ترسان) tarsandan (tarsan)
threshold	آستانه, درگاه astana, dargah
throat	گلو galu
throne	تخت takht
to throw	انداختن (انداز) andakhtan (andar)
thumb	شست shast
thunder	رعد ra'd
Thursday	پنج شنبه panj-shanba
to tidy	جابهجا کردن jā-bi jā kardan
to tie	بستن (بند) bastan (band)
tiger	ببر babr
tight	تنگ, سفت tang, sift

tile	کاشی	kāshī
time	وقت	vakht
— (leisure)	فرصت	fursat
tin	حلبی	halabī
tin-opener	حلبی بر	halabī-burr
tinker	حلبی ساز	halabī-sāz
tipsy	مست	mast
tired	خسته	khasta
title	لقب	laqab
toast	نان برشته	nān-i birishta
tobacco for water-pipes	تنباکو	tambāku
— for short pipes or cigarettes	تتن	tutun
to-day	امروز	imrūz
toe	انگشت پا	angusht-i pā
together	با هم	bā ham
toll	راه داری	rah-dārī
tomato	بادنجان فرنگی	bādinjan-i farangī
tomb	قبر	qabr
to-morrow	فردا	fardā
tone	صدا	sadā
tongs	انبر	ambur
tongue	زبان	zabān
tool	آلت	alat
tooth	دندان	dandan
top	سر	sar
torch	مشعل	mash'al
tortoise	لاک پشت	lak-pusht
torture	شکنجه	shikanja
total	جمع	jam'

to touch	دست زدن dast zadan
touchstone	محاک mihak
towel	دستمال dast-māl
tower	برج burj
town	شهر shahr
toy	بازیچه bāzicha
track	رد پا radd-i pā
trade	تجارت tijarat
traffic	آمد و شد āmad u shud
to translate	ترجمه کردن tarjuma kardan
translation	ترجمه tarjuma
translator	مترجم mutarjim
transport	حمل و نقل haml u naql
trap	تله tala
trappings	یراق yaraq
to travel	سفر کردن safar kardan
traveller	سایح seiyaḥ
tray	سینی sinī
treasure	گنج, خزانه ganj, khazāna
treaty	عهدنامه 'ahdnāma
tree	درخت dirakht
to tremble	لرزیدن (لرز) larzidan (larz)
tribe	تایفه taifa
tribute	باج bāj
troop	دسته dasta
to trot	یورتمه رفتن yurtma raftan
trouble	زحمت zahmat
troublesome	پیر زحمت pur zahmat
trousers	شلوار shalvār
trousseau	جهاز jahāz

trout	قزل آله qizil-āla
true	صحيح sahih
truly	راستی rāstī
trumpet	شیپور sheipūr
trunk (of a tree)	ساق sāq
' (of an elephant)	خرطوم khartum
' (box)	یخدان yakhdān
truth	حقیقت haqiqat
to try	تجربه کردن tajruba kardan
tube	لوله lūla
Tuesday	سه شنبه si-shamba
tulip	لاله lāla
tumour	دنبال dumbal
tune	آواز āvāz
tunic	قبا qabā
turban	عمامة 'amāma
Turk	ترك Turk
Turkey	خاک روم khāk-i Rum
turkey (bird)	بوقلامون buqalamūn
Turkish	ترکی turki
to turn	گردیدن (کردن) gardīdan (gard)
turner	خراط kharrāt
turnip	شلغم shalgham
turquoise	فیروزه firūza
turtlo	سنگ پشت sang-pusht
twice	دو دفعه du daf'a
twin	توأم, دو غلو tou'am, du ghulu
tyranny	ظلم zulm
tyrant	ظالم zalim

## U.

ugly	زشت zisht
------	-----------

ugly	بد گل bad-gil
umbrella	چتر chatr
un-	نه, غیر na-, gheir-
unanimity	اتفاق ittifaq
unbeliever	کافر kāfir
uncle (paternal)	عمو 'ammu
» (maternal)	خال khāl
unclean	نا پاک, نجس nā-pāk, najis
under	زیر zir
undersigned	امضا کننده imza-kunanda
to understand	فهمیدن (فهم) fahmīdan (fahm)
»	ملتفت شدن multaft shudan
undoubtedly	بلا شک bilā shak
to undress	لباس کندن (کن) libās kandan (kan)
unfortunate	بد بخت bad-bakht
unhappy	دل تنگ dil-tang
uniform (military)	لباس نظامی libās-i nizāmī
— (civilians)	لباس رسمی libās-i rasmi
uninterrupted	لاینقطع la yanqata'
university	مدرسه madrasa
unjust	بی انصاف bi-insāf
unless	مگر magar
unofficial	غیر رسمی gheir-rasmi
unpaid	مفت muft
unripe	خام, نارس kham, nā-ras
until	تا tā
unwell	بی دملغ bi damagh
unworthy	نالایق nā-lāyiq
up	بالā
upon	روی ru-yi



upside down	وارونه varūna
use	فایده faida
to use	استعمال کردن isti'māl kardan
useful	مفید mufid
useless	بی فایده bi-faida
usual	عادی 'adī

## V.

to vaccinate	آبله کوبیدن ābla l ubīdan
vain	خود پسند khud-pasand
valet	پیش خدمت pīsh-khidmat
valid	برقرار bar qarār
valley	دره , جلگه darra, julga
valuable	قیمتی qīmatī
value	قیمت qīmat
to value	قیمت کردن qīmat kardan
vanity	خود پسندی khud-pasandī
various	مختلف mukhtalif
varnish	روغن کمان roughan-i kamān
vault	طاق taq
vegetable	سبزی sabzī
veil	رو بند , پردہ ru-band, parda
vein	رگ rag
velvet	مخمل makhmal
vengeance	انتقام intiqām
to venture	حسارت کردن jasārat kardan
Venus	زهره Zuhra
verandah	ایوان eivān
verb	فعل fi'l
verdigris	زنگار zangār

vermin	جانور jānvar
— (vulg.)	jūnavar
verse	بیت beit
very	خیلی, بسیار kheili, bisyar
vestige	آثر asar
veterinary surgeon	بیطار boitar
to vex	اثیت کردن azīat kardan
viceroy	فرمان فرما farmān-farmā
victor	فاتح fatih
victory	فتح fath
victuals	آذوقه āzūqa
view	منظر manzar
village	د دیh
villager	دهانی dihatī
vine	مو mou
vinegar	سرکه sirka
vineyard	انگورستان anguristan
violence	شدت shiddat
violent	شدید shadīd
violet	بنفشه binafsha
violin	کمانچه kamancha
virgin	باکره bakira
virtue	هنر hunar
visible	ظاهر zahir
visit	دیدنی didanī
»	دید و بازدید did u bāzdid
visitor	مهمان mihman
visiting card	کارت gart
vocabulary	لغت lughat

voice	آواز <i>avaz</i>
volcano	کوه آتش فشان <i>kuh-i atash fishan</i>
volley	شلیک <i>shalik</i>
volume	جلد <i>jild</i>
to vomit	قی کردن <i>qei kardan</i>
voyage	سفر دریای <i>safar-i daryai</i>
vulgar	عام، پست <i>'amm, past</i>
vulture	لاش خور <i>lash-khur</i>

## W.

wages	مواجب <i>mavajib</i>
waist	کمر <i>kamar</i>
waistcoat	جلکه <i>jilaka</i>
to wait	صبر کردن <i>sabr kardan</i>
to wake	بیدار شدن <i>bīdar shudan</i>
walk	گردش <i>gardish</i>
to walk	پیدانه رفتن (رو) <i>pīda raftan (rou)</i>
wall	دیوار <i>dīvar</i>
wallet	قبل <i>qubul</i>
walnut	گردو <i>girdu</i>
want	خواهش <i>khahish</i>
war	جنگ <i>jang</i>
warehouse	مغازه <i>maghaza</i>
warm	گرم <i>garm</i>
warmth	گرمی <i>garmi</i>
warp and woof	تار و پود <i>tar u pud</i>
to wash	شستن (شور) <i>shustan (shur)</i>
washer	رختشور <i>rakhtshur</i>
wasp	زنبور <i>zambur</i>
waste	تفریط <i>tafrīt</i>

watch	ساعت sak'at
water	آب ab
to water	سیراب کردن sirab kardan
wave	موج mouj
wax	موم mum
way	راه rah
weak	ضعیف za'if
wealth	دولت doulat
weapon	اسلحه aslaha
weather	هوا havâ
to weave	بافتن (باف) buftan (baf)
wedding	عروسی 'arûsi
Wednesday	چهارشنبه chahar shamba
weight	وزن vâzn
welcome!	خوش آمدید khush amadid
well (for water)	چاه chah
well (adverb)	بخوبی bi khubr
wellwisher	خیرخواه kheir-khah
west	مغرب maghrib
wet	تر, خیس tar, khis
what	چه chi
wheat	گندم gandum
wheel	چرخ charkh
when?	کی kei?
where	کجا, کو kuja, ku
while	مدت muddat
whip	شلاغ shallagh
whirlpool	گرداب girdab
to whistle	سوت زدن sût zadan
white	سفید safid

who ?	که ki ?
whole	تمام tamām
wholesome	سالم salīm
why	چرا chira
wick	فتیله fatila
wicked	شریر sharīr
wickedness	شرارت sharārat
wide	گشاد gushād
widow	بیوه biva
width	پهنائی pahnai
wife	زوجه زن, zan
wild	وحشی vahshī
wilderness	بیابان biāban
will	مراد murād
willow	بید bīd
to win	بردن (بر) burdan (bar)
wind	باد bād
to wind up	کوک کردن kuk kardan
window	پنجره panjara
wine	شراب sharāb
wing	بال bāl
winter	زمستان zimistān
to wipe.	پاک کردن پاک کردن pāk kardan
wire	مفتل maftul
wisdom	حکمت hikmat
wise	دانا dāna
wish	خواهش khāhish
to wish	خواستن (خواه) khāstan (khāh)
with	با bā
witness	شاهد shāhid
witty	ظریف zarīf

wolf	گرگ gurg
woman	زن zan
wonder	کرامت karamat
to wonder	تعجب کردن ta'ajjub kardan
wonderful	عجیب 'ajzb
wood	چوب chub
— (fire-wood)	هیزم hizum
woodcock	نوک‌دراز بزرگ nukdiraz-i buzurg
wool	پشم pashm
word	کلمه kalama
work	کار kar
workman	فعله fa'ala
workshop	کارخانه karkhāna
world	دنیا , علم , جهان dunya, alam, jahān
worm	کرم kirm
worse	بدتر badtar
to worship	پرستیدن (پرست) parastidan (parast)
to be worth	ارزیدن (ارز) arzidan (arz)
worthy	لایق lāyiq
wound	زخم zakhm
wounded	زخم دار zakhm-dār
to wrap	پیچیدن (پیچ) pichidan (pich)
to wrestle	کشتی گرفتن kushti giriftan
to write	نوشتن (نویس) navishtan (navis)
writer	نویسنده , کاتب navisanda, kاتب
writing	خط khatt
wrong	غلط ghalat

Y.

yard (court)	حیات heyat
— (measure)	لرع zar'

year	سال, سن, سنه	sāl, sinn, sana
yeast	مایه	māya
yellow	زرد	zard
yes	بلی (آری)	ba'li (vulg. ārei)
yesterday	دیروز	dīrūz
young	جوان, جاهل	javān, jāhil
youth	جوانی	javāni

## Z.

zeal	غیرت	ghairat
zephyr	نسیم	nasīm
zinc	روح	ruh
Zoroaster	زردشت	Zardusht







